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Hierurgia Anglicana.

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Hierurgia Anglicana;

OR

DOCUMENTS AND EXTRACTS

ILLUSTRATIVE OF

The Ritual of the Church in England

AFTER THE REFORMATION.

EDITED BY MEMBERS

OF

THE ECCLESIOLOGICAL LATE CAMBRIDGE CAMDEN SOCIETY.

LONDON:
J. G. F. & J. RIVINGTON; J. MASTERS;
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1848

"Ceremonies are advancements of order, decency, modesty, and gravity in the service of God; expressions of those heavenly desires and dispositions which we ought to bring along with us to God's house; adjuments of attention and devotion; furtherances of edification, visible instructors, helps of memory, exercises of faith; the shell that preserves the kernel of Religion from contempt; the leaves that defend the blossoms and the fruit."—Archbishop Bramhall.

PREFACE.

THE following Introduction appeared in the first Part of the *Hierurgia Anglicana.*

Many causes have conspired to bring about not only the disuse, but the almost total ignorance, of the ritual and liturgical ceremonies of our Church in the first years after the Reformation.

The Great Rebellion of course violently interrupted the whole Church System, and many practices were found at the Restoration difficult to be re-established, while others probably, after so long a desuetude, had become extinct and forgotten. Still much more was preserved than we have now any idea of; the neglect and loss of which are to be attributed, partly to the immediate bad influence of the Revolution in making the Church little more than an *Establishment*, and partly to the increased laxity and coldness which characterized the last century. The whole was facilitated by the absence of any very exact Ritual or Pontifical in the Reformed Church.

It was never the intention of the compilers of our present Services that their work should be considered as a new fabrick, but as a reformation of the existing system. Consequently many things then in actual use, and always intended to be retained, were not expressly commanded, any more than they were distinctly forbidden, in the new rubrick. This general consideration will serve to explain why the existing rubricks do not mention many of the usages and ceremonies which the *Hierurgia Anglicana* will describe.

The design of the present work is to produce, in a collected form, the historical facts concerning the retention of certain rites and usages since the Reformation, which shall speak as it were for themselves, and set forth in the words of eye-witnesses the actual practice of the Church in points which are now viewed by many with suspicion and jealousy. Those who have laboured to bring back the ceremonial of the Church to what it was before the Great Rebellion have found, not only that they had much to learn concerning it which their own studies could scarcely

compass, but that their motives were likely to be misunderstood and misrepresented by many who had no opportunity themselves of consulting the actual records of former times, and who could not be satisfied by references to rare books however numerous. To meet both these wants is the object of the Editors. They hope from the most authoritative sources to collect so great a number of illustrations of Anglican Ritual as shall enable their readers to gain a much clearer idea of what the Anglican Church has allowed, and shall convince those who may have distrusted the late improved feeling on these points that such ceremonial is entirely compatible with the most dutiful allegiance to our own Communion. They will also thus be able to deprive the advocates of modern laxity of the assumed shelter of the names of the Reformers, by shewing how very much which they retained, recommended, and practised, is now rejected by their pretended followers.

The Editors are Members of the Cambridge Camden Society: which they mention to shew that they may be supposed at least to have paid some attention to ritualism, not as in any way wishing to make that body answerable for any thing herein to be put forward. Indeed it will be their object to abstain as much as possible from any expression of their own opinions, leaving each fact they may adduce to carry its own weight. But, once for all, they must acknowledge that they fully agree with the principles advocated by the Cambridge Camden Society, particularly in its publication the *Ecclesiologist*, believing that nothing has been there adduced which may not be fully borne out by satisfactory documentary evidence.

Between the publication of the foregoing remarks and the present time, nearly five years have passed away, and, although this fact may be insufficient by itself to convince our readers that we have not accomplished our undertaking in a superficial manner, we think it ought to do so when coupled with the statement, that during the above interval, amid all our other occupations and professional studies, we have constantly kept steadily in view the collecting of materials for the *Hierurgia*, and have, indeed, made it our business to consult, at great cost of time and labour, such books and pamphlets within our reach, however uncommon, obscure, or recondite, as seemed likely, in the slightest degree, to bear upon the subjects which that work is designed to illustrate. We confess that at the commencement of our investigation we had little expectation of bringing

together that amount of important and interesting matter which is contained in the following pages. As we proceeded, our research was continually rewarded by the discovery of new facts and documents, and we doubt not, had we thought good to have delayed the completion of the *Hierurgia* till a future period, we might have increased it to double its present size, and perhaps, even then, have not exhausted the evidence extant in proof that although Puritanical laxity, shabbiness, and irreverence may have been *in* the Reformed Church of England, they were never *of* her: nay that, in truth, she has authorised or allowed a very high degree of splendour in the decoration of her consecrated fabricks, and of rich and stately ceremonial in the celebration of publick worship.

A late writer has accused us of adducing "evidence on the mere ceremonial side alone, instead of giving a true representation of the whole case." Had this author referred to our original Introduction, he would have seen that our professed object was to examine how much English Churchmen are encouraged, not how little they are allowed, to aim at in things ritual: to vindicate for our Church that position to which, as a part of the Church Catholick, she is well entitled, not to seek to lower her to a level with the sordid platform of Geneva. To discover what was the very least of ceremonial ever required, or connived at, by our Holy Mother, is a work for which, we confess, we have no vocation. We are quite willing to surrender to others so ungrateful and undutiful a task.

The perusal of the *Hierurgia Anglicana*, or even of the Table of its Contents, will shew that we have not merely achieved our main design of vindicating our Church from the charge of an undue neglect of the decent order of ceremonial worship, but have also collected a number of authorities peculiarly important, on several accounts, to all who, like ourselves, are striving to effect those ecclesiological

restorations in our Communion, for which, in a less hopeful time, a King and an Archbishop "witnessed a good confession." Such, for instance, are the extracts which relate to altar-lights, plate, hangings, and decorations; rood-lofts, vestments, processions, incense, crucifixes, mitres, waferbread, the "mixed cup," flowers; the consecration of fonts, altars, chalices, &c.; and the reconciliation of churches.

How far the precedents contained in these and like citations, ought to *guide* or *rule* English Churchmen now, is a question upon which we would submit a few observations. We remarked in our Introduction that "it was never the intention of the compilers of our present Services that their work should be considered as a new fabrick, but" merely "as a reformation of the existing system," and that "consequently many things then in actual use, and always intended to be retained, were not expressly commanded, any more than they were distinctly forbidden, in the new rubrick."* On no other hypothesis can we account for the observance by the Elizabethan and Caroline Prelates and Clergy, and in particular, by Andrewes, Laud, and Cosin, of many usages practised by the Medieval Church, and about which the Reformed Office Book is wholly silent†: but this, we think, is no argument for *the violation of the Church's existing written law* (especially since the violent and entire interruption and suspension of the traditional unwritten law of the Church's custom at the Great Rebellion) by the introduction, in these days, of any practices‡ unauthorised by rubrick or canon into our publick worship. Disobedience to the Church's written

* For some excellent remarks on this subject see the *Christian Remembrancer*, XLVIII. pp. 505—508.

† See *Hierurgia Anglicana*, pp. 236, 237, and note.

‡ To the pious gestures of "adoration towards the altar" and bowing at the Holy Name, the English Church gave her formal canonical sanction after they had been for a long time practised by her members only upon the authority of an unbroken tradition from the times antecedent to the Reformation.

enactments by addition and excess, is, in our apprehension, as wrong as a refusal to act up to its requisitions. Every Bishop, Priest, and Deacon is sworn to comply with those injunctions: "to obey is better than sacrifice", and were the prescribed English Ritual carried out in all its fulness, there would then be, at least so far as mere externals go, little more to desire. Let us endeavour to restore everywhere amongst us the Daily Prayers, and (at the least) weekly Communion; the proper Eucharistick vestments, lighted and vested altars, the ancient tones of Prayer and Praise, frequent Offertories, the meet celebration of Fasts and Festivals (all of which and much more of a kindred nature is required by our ecclesiastical statutes,: but let us be careful not to retard the general return of the Clergy to Rubrical regularity, by attempting as individuals, and by the adoption of isolated practices, to do more than our Church sanctions in the ceremonial departments of Divine Service.

It is not, then, as giving a licence for illegal and uncanonical innovations that the precedents above alluded to are of value and importance. They will be found so (I.) as illustrative and interpretative of the rubrick in cases of doubt or difficulty, whether relative to the conduct of the Divine Offices, or to church arrangement and decoration: and further (II.) as directory in matters of the latter description, and in regard to those pious observances, *e. g.* processions and the like, where a certain degree of liberty is allowed by our Communion to its members and ministers. To elucidate our meaning by examples,—We shall seek in vain in the rubrick for any distinct mention of the surplice, cope, or chasuble, altar-lights, fronts, and coverings*; the only allusion which it makes to these being comprised in the command that "such ornaments of the church and of the ministers thereof, at all times of their ministration, shall be

* Perhaps we ought to except the order concerning the "fair white linen cloth" in the Communion Office.

retained and be in use as were in this Church of England, by authority of Parliament, in the second year of the reign of King Edward VI." Those persons who are unacquainted with the "ornaments" here intended, or are in quest of precedents for their complete resumption, will find in the *Hierurgia* copious information derived from authentick sources respecting them, and authorities in evidence of the almost uninterrupted "use" of many,* if not the whole of them,

* *E. g.* of copes (in cathedrals, and on occasions of peculiar solemnity); and of altar-lights (in cathedrals and many parochial churches). At p. 187 of this volume (note) will be found ample evidence that two lights on the altar (as distinct from the light or lamp attendant upon the pyx) were among the "ornaments in this Church of England, by authority of Parliament, in the second year of the reign of King Edward VI.," and are therefore enjoined by the present rubrick above quoted. The proof that the retention of these "ornaments" is ordered by our Church, has been thus *succinctly* stated in a recent publication: "(1.) In the injunctions of Edward VI., set forth in 1547, the first year of his reign, it is ordered 'that all deans, archdeacons, parsons, vicars, and other ecclesiastical persons, shall... suffer from henceforth no torches, nor candles, tapers or images of wax, to be set before any image or picture, but only *two lights* upon the high altar, before the sacrament, which, for the signification that CHRIST is the very true light of the world, they shall suffer to *remain* still.' (2.) That such 'lights' were '*in this Church of England*....in the *second* year of the reign of King Edward VI.' appears from Archbishop Cranmer's 'Articles to be enquired of in the Visitations in the Diocese of Canterbury' in that year (1548), in which he asks 'whether they suffer any torches, candles, or tapers, or any other lights in their churches, *but only two lights upon the high altar?*' (3.) The act of 31 Henry VIII. c. 8, declared 'that the king's proclamations, set forth by the advice of his privy council, were to be obeyed as though they had been made by authority of parliament.' The aforesaid injunctions of King Edward were made 'by the advice of his privy council;' and having been issued *before* the statute which gave to injunctions so set forth parliamentary authority was repealed, possessed such authority, and retained, of course, their original force *after* the repeal of that statute. This view of the subject is further confirmed by the internal evidence of the proclamations, &c. issued in the second year of Edward, in which the previous injunctions are still referred to as existing and obligatory; and by the fact that Cranmer's 'Articles' (before cited), in the same year, were framed upon them in the very matter of lights, and that such articles are always framed upon the existing ecclesiastical law. Consequently two lights upon the altar were 'in this Church of England, *by the authority of Parliament*, in the second year of the reign of King Edward VI.:' and (4.) are consequently enjoined by the rubrick in the Prayer-book immediately preceding

from the date of the Reformation until very recent times. Again, as regards the garb of the preacher in the Morning Service—a point upon which the rubrick is considered by some not explicit—the *Hierurgia* affords a body of evidence amply sufficient to determine the Church's intention upon this vexed question.* Again, in respect to the station of the celebrant at the Holy Communion (*i.e.* as to whether he ought to stand at the north end or in front of the altar, facing the east, during the solemn act of consecration), concerning which the mere force of the *words* of the rubrick may not oblige a clergyman to turn from his congregation in such a way as to give the idea of his being engaged in any *priestly* function, the *Hierurgia fixes* their signification by proving, on the testimony of eye-witnesses, that the custom of the clergy of the Reformed Anglican Church in her best days, was to stand at the "bread-side" of the Holy Table, with "their faces to the east and their backs to the people," when consecrating the Eucharistick elements: and that when the Presbyterians, at the Savoy Conference, thought the rubrick so much favoured the ancient catholick practice, as to petition for its alteration on the ground that it is fit and convenient for the minister to turn to the people throughout the whole ministration, the bishops of the Church and the latest revisers of the Offices then asserted and justified the principle, that it *is* convenient "to turn another way" when the priest is acting for the people in "things that pertain to GOD." Again, the Book of Common Prayer says nothing, *totidem verbis*, of the distinctness and separation of the chancel from the nave, of rood-screens, stalls, &c.: in

the 'Order for Morning and Evening Prayer daily throughout the year,' which stands thus: 'And here it is to be noted, that such *ornaments of the Church*, and of the ministers thereof, at all times of their ministration, shall be *retained* and be *in use* as were *in this Church of England, by the authority of Parliament, in the second year of the reign of King Edward the Sixth.*'"—*Obedience to the Church in Things Ritual*, &c. pp. 20, 21. 8vo. 1847.

* See the *Ecclesiologist*, vol. v. pp. 103-114.

this case, the *Hierurgia* attests that, according to our best ritualists, the first rubrick in the Prayer Book (*i.e. the chancels shall remain as they have done in times past*), requires the retention of all these features of catholick arrangement, so dear to the lovers of primitive order and christian symbolism. Such are a few examples of our first position respecting the worth of our Hierurgical collections. We proceed to give two or three illustrations of our second. Is the church restorer at a loss (in the absence of precise rubrical or canonical guidance), how suitably to decorate the eastern wall of his chancel, the *Hierurgia* will direct him to choose for that purpose hangings of costly material and appropriate colour, and prove by numerous documents that such "ornaments" have had the best and highest sanction in our Church since the Reformation: or, being a bishop, is he desirous of drawing up a satisfactory service for the consecration of altar-plate or the reconciliation of desecrated sanctuaries, the *Hierurgia* will refer him for precedents to the offices which Laud, Sancroft, and Hacket deemed suitable for similar occasions: or, being a parish priest, is he in doubt whether, *e.g.* Dedication feasts; rogation and other processions; the separation of the sexes at publick worship; the mixed chalice at the holy Eucharist; the use of the credence-table; flowers, crosses, incense, pictures and imagery in churches; feretories, herses, banners, escutcheons, and the Holy Communion at funerals; have the sanction of the Church of England, the *Hierurgia* will convince him that the maintenance of all these is perfectly compatible with her obedience, and has been so regarded by her staunchest and most dutiful sons.

We have now, we believe, said enough to exhibit the intention and value of the present volume: and we have said it not boastfully (because any persons with some little amount of reading, patience, and diligence, and with our means of access to publick and private libraries, might have

done as much as, and perhaps more than, we have effected in the *Hierurgia Anglicana*), but in order that our motives and labours may not be misrepresented or stigmatized as disloyal to our Church and Papistical in tendency, by the apologists of rubrical irregularity *so long as it diverges on the side of Puritanism*, in our Communion. We take our stand on the ground held by Andrewes, Bancroft, Laud, Wren, Montague, and their fellow confessors, and we claim, with them, for the English Church, the revival of all the vestments and ornaments to which, it can be proved, she is justly entitled. In reference to the Eucharistick vestments in particular, we are surprised that the ecclesiological movement of the last ten years has accomplished little or nothing towards their restoration. In the course of the above space of time we have witnessed the revival amongst us of many usages concerning which the injunctions of the Church are not nearly so obvious and direct as in the matter in question. We have been privileged to walk in white-robed procession with gleaming banners (*vexilla Regis*),

"—— flourished fair
With the Redeemer's Name:"

We have assisted at High Communion, when jewelled cross and chalice, embroidered frontal and lighted tapers, have decorated the stone altar: we have seen, here and there, the reedification of churches and chancels, "all glorious within," as before the overflowings of ultraprotestant sacrilege and impiety: but nowhere* have we witnessed one instance of compliance with the rubrick, "*Upon the day and at the time appointed for the ministration of the Holy Communion, the priest that shall execute the holy ministry, shall put upon him the vesture appointed for that ministration,*

* Since the above was written we have heard that a chasuble was worn by an English Priest, at the celebration of the Holy Eucharist, on a recent festal occasion; and that a Priest in the Diocese of Exeter has, for some time past, officiated at the altar similarly apparelled.

that is to say, a white ALB *plain with a* VESTMENT *or* COPE. *And where there be many priests or deacons, there so many shall be ready to help the priest in the ministration as shall be requisite, and shall have upon them likewise the vestures appointed for their ministry, that is to say,* ALBS *with* TUNICLES."* Much of late has been said and written about this rubrick, to the effect that English churchmen cannot much longer consent to its violation: why has all this brave talking and writing not developed into action? Why have none of our clergy and churchwardens determined, at all risks, to fulfil their official obligations in this behalf? Do they excuse themselves by pleading that our Holy Mother is "unworthy" of her beautiful garments? Be it remembered that this plea was first suggested by some who from dwelling too much upon, and, it may be, exaggerating, the blemishes of the Church of their baptism, proceeded ere long to renounce her for the obedience of—may it not be said without uncharitableness?—a less pure Communion. Are they deterred by apprehensions of popular clamour? Past events ought to have taught them that even this hydra-headed monster may be silenced by firmness and resolution. Are they afraid of episcopal interference or rebuke? In one diocese, at least, they will encounter neither, since its presiding bishop—the Cyprian of our time—has made known his determination to enforce the use of the cope and chasuble in all places under his jurisdiction, where the parochial authorities think proper to provide them.

Peradventure our warm expostulations on this and similar topicks may expose us to the censure of caring more for the imaginative than the severe side of religion: for the external garniture of the King's daughter than her inward and spiritual comeliness. We think we cannot better vindicate ourselves from this charge than by citing and

* See *Hierurgia Anglicana*, pp. 138, 139, and note; and p. 173, and note.

adopting the language of one of the most earnest of our fellow-labourers.

"It is granted," he remarks, "that in themselves those 'ornaments of the church and the ministers thereof,' which it is now wished to reintroduce—copes, tapers, jewelled plate, roodscreens, deep chancels, sedilia, and the like,—can conduce nothing to holiness, and, in so far as they do not, cannot please GOD. But, in their effects, they may, with His blessing, do both. Those poor, to whom the Gospel is preached, are much influenced by these outward and visible signs. Is it not of the highest importance to lead them to look on the Holy Eucharist as *the* rite to which all the other ministrations of the Church are subservient, and towards which all point? Is there anything in the manner in which that Mystery is usually celebrated which could lead them to think so? They see—alas! too often—the same priest who would speak the words of S. Ambrose or S. Augustine on that holy Sacrament, after revesting for the sermon, as if to give that due prominence, enter the altar-rails for the Holy Communion in the same surplice in which he performed all the inferior offices of the Church. They may be taught the Real Presence of their SAVIOUR in that ordinance: but how are they to believe it when they see the altar itself and its furniture such as no man would presume to set before an earthly superior; when month after month they behold the miserable deal table (loaded, except on Sunday, with hassocks,) the ragged linen cloth, the battered pewter vessels, and the black bottle? How is it possible to contradict words by deeds, if this be not doing so? We do not assert that the re-introduction of copes will give a man faith or penitence, or put him into that frame of mind in which he may be a meet receiver of the Holy Eucharist; but we do assert that it will teach him that those who order its use, and those who minister in it, consider that Mystery as something apart from, and higher than, the other offices of their Church. We do not say that a golden chalice and paten will of themselves lead any one to realise the awfulness of 'verily and indeed taking and receiving' the Body and Blood of his SAVIOUR; but it will at least teach him that those who have provided them consider That Bread and That Wine as worthy of all reverence. We do not imagine that altar-candlesticks can, by themselves, lead a man to keep his eyes fixed on Him that is the Light of the Gentiles and the Glory of Israel; but they will at least set before him the altar as a most sacred spot, a spot not only, as the rest of the church, to be kept from profanation, but to be looked on as even more holy than the other portions of GOD'S Temple. We do not think that the roodscreen, by itself, will make any man feel the essentiality of an Apostolical Succession, or the benefit of Priestly Absolution; but it will at least practically teach him the difference between the clergy

and the laity, when he sees the different position of the two classes in the church... ..Again, may we not hope, by the display of Catholick beauty, to win some to Catholick truth? Are we not, in setting up the former, acting on the Apostolick precept, if by any means we may gain some? Surely, if the means which God employed for the conversion of so mighty an empire as Russia was the impression made on its ambassadors by the splendour of High Mass in the church of St. Sophia, may we not also hope for great effects from the display of all the beauty of holiness which our Church allows?"*

Before we conclude we would express our grateful acknowledgment of the kindness of several correspondents who have favoured us with references and quotations. The circumstance of our work having appeared in Parts, at irregular intervals, as the extracts contained in it came to hand, will explain why its materials are not always arranged under particular heads and in chronological order. This defect, however, has been supplied, so far as was practicable, by a copious classified Table of Contents.

* *Hierologus*, pp. ix.—xiii.

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viii.	30,	*for* and *read* at least.
1,	20,	*for* account *read* accounts.
39,	1,	*for* all *read* call.
42,	7,	*note, for* posterior *read* anterior.
46,	7,	*before the paragraph beginning* For the remaining passage *insert* [92*].
67,	22,	*for* 12 Eliz. *read* 4 Eliz.
94,	26,	*for* His *read* his, *and for* Mouth *read* mouth.
107,	31,	*omit* upon the Ember Days.
139,	8,	*for* thepr iest *read* the priest.
155,	25,	*insert* the *between* at *and* marriage.
165,	10,	*for* 471 *read* 441.
245,	22,	*for* Eastwick *read* Bastwick.
263,	8,	*for* , *read* .
270,	28,	*for* of *read* to.
365,	1,	*for* Eucharisic *read* Eucharistick.
381,	22,	*for* demonstrated *read* denounced.
391,	11,	*omit* it *between* do *and* at.
396,	34,	*add* for all *after* pattern.
396,	35,	*omit* all *after* with.

HIERURGIA ANGLICANA.

Altar Lights, Plate, Hangings, and Decorations.

Altar Lights.

[1]

1547. 1 *Edward VI.*] "And shall suffer from henceforth no torches nor candles, tapers or images of wax, to be set before any image or picture, but only TWO LIGHTS UPON THE HIGH ALTAR, before the Sacrament, which, for the signification that CHRIST is the very true light of the world, they shall suffer to remain still." —*Injunctions of K. Edward VI.*

[2]

1547. 2 *Edward VI.*] "Item, whether they suffer any torches, candles, tapers, or any other lights to be in your churches, but only *two lights upon the High Altar.*"—*Articles to be enquired of in the Diocese of Canterbury.*

[3]

1547.] "They reduced candles, formerly sans number in churches, to two, upon the High Altar, before the Sacrament; these being termed *lights*, shews they were not lumina cæca, but *burning.*"—*Fuller's Church History*, p. 374, fol. 1655.

[4]

1548. 2. *Edw. VI.*] "Paid to the sexton for scouring the candlesticks 21*d.*

"For two pound of candles on Xtmas-day 5*d.*"— Churchwardens' Account of the Parish of S. Martin's, Leicester.

Nichol's History and Antiquities of Leicestershire, vol. I. part II. p. 571, fol. 1815.

[5]

The Pax.

1548. 2 *Edward VI.*] "And the clerk in the like manner shall bring down *the Pax*, and standing without the church door, shall say boldly to the people these words: 'This is a token of joyful peace, which is betwixt GOD and men's conscience: CHRIST alone is the peace-maker, which straitly commands peace between brother and brother.'"—*Injunctions given by the King's Visitors to the Clergy and Laity of the Deanery of Doncastre.*

[6]

Order for the Retention of Altar Lights, &c. in Churches.

1558. 1 *Eliz.*] "Provided always and be it enacted, that such *ornaments of the church* ..... shall be retained and be in use, as was in this Church of England, by authority of Parliament, in the second year of the reign of Edward VI. until other order shall be therein taken, by the authority of the Queen's Majesty, with the advice of her Commissioners appointed and authorized under the great seal of England for causes ecclesiastical, or of the Metropolitan of this realm."—*Act of Conformity*, c. 2.

[7]

Altar Lights and Crucifixes in Churches.

1559. 1 *Eliz.*] "But beside the habits, this Divine (whether it was Grindal, or Parkhurst, or some one else) had made his observation of other things which he disliked in that degree, as to doubt the undertaking of the Episcopal office upon him, lest in so doing he might seem to approve, and uphold, and countenance those things. And they were these.....II. the enjoining unleavened bread to be used in the Sacrament [of the Altar].....IV. The processions in Rogation week.....V. The *image of the crucifix* on the Communion Table in the administration of the Supper.....Concerning the use of the crucifix to be still retained in the churches, the Divine before mentioned was so offended at it, that in his letter to Dr. Martyr, he desired him, and Bullinger, and Bernardin to write to the Queen against it. But Martyr excused himself by reason of his great business.....The Queen, indeed, being used to these things, that is, crosses and Saints' images in churches, where

she and her nobles that resorted thither used to give honour to them, had them at first in her own chapel. But she seemed to have laid them aside.....But it seems not long after the Queen resumed *burning lights* and the *image of the crucifix* again upon the Altar in her oratory."—*Strype's Annals*, pp. 171—173, fol. 1709.

[8]

1560. 2 *Eliz.*] "She [Queen Elizabeth] was known still to be favourable to the use of crosses and *crucifixes*, and they continued to be exhibited not merely in her own chapel, but also in *many of the churches*. Bishop Cox, in writing to P. Martyr in August 1559, says, 'excepto quod crucis Crucifixique imaginem in templis tolerare cogantur, omnia religionis capita, quæ Edwardi tempore, tenent.' (*Hess. Cat.* vol. ii. p. 122.) Sampson to the same in the following January, asks, 'si princeps ita injungat omnibus episcopis et pastoribus ut vel admittant in suas ecclesias imaginem cum *candelis*, vel ministerio verbi cedant, quid hic faciendum sit?' (*Hess, Cat.* vol. ii. p. 131. Burnet, H. R., P. 2, p. 397.) And Bishop Jewel, in February 1560, says to the same, 'Nunc ardet lis illa crucularia.... Eo enim jam res pervenit ut aut cruces argenteæ et stannceæ, quas nos ubique confregimus, restituendæ sunt, aut episcopatus relinquendi.' (*Hess, Cat.* vol. ii. p. 133. Burnet, H. R. vol iii. P. 3, p. 390.) It appears from the same letter that a disputation was to be held on the subject, and that Parker and Cox had undertaken to defend the use of crosses, against Grindal and Jewel, who were most earnest in opposing them."—*Dr. Cardwell's Documentary Annals*, vol. i. pp. 236, 237. *Note.*

[9]

1561. 3 *Eliz.*] "Paid for four pound of candles upon Xtmas Day in the morning, for the Mass, 12*d.* Churchwarden's Accounts of the parish of Abington, Berkshire."—*Illustrations of the Manners and Expenses of Ancient Times in England*, p. 142. 4to. 1797.

[10]

Altar Lights, a Crucifix, and Plate, in Queen Elizabeth's Chapel.

1560. 2 *Eliz.*] "The Altar [in the Queen's Chapel] furnished with *rich plate, two fair gilt candlesticks with tapers in them, and a massy crucifix of silver* in the midst thereof."—*Heylyn's History of the Reformation*, p. 124, fol. 1661.

[11]

1560.] "March 6th, Dr. Bill, Dean of Westminster, preached in the Queen's Chapel: where on the table standing Altarwise was placed *a cross and two candlesticks with two tapers in them burning.*"

[12]

"The same day [the 24th] in the afternoon, Bishop Barlow, one of King Edward's Bishops, now Bishop of Chichester, preached in his habit before the Queen. His sermon ended at five of the clock: and presently after, her chapel went to Evening song; *the cross*, as before, standing on the Altar, and *two candlesticks, and two tapers burning in them:* and service concluded, a good Anthem sung.—*Strype's Annals,* pp. 196, 197.

[13]

1560.] "What can I hope, when three of our lately appointed Bishops are to officiate at the Table of the LORD, one as priest, another as deacon, and a third as subdeacon, before the image of the crucifix, or at least not far from it, with candles, and habited in the golden vestments of the papacy; and are thus to celebrate the LORD'S Supper without any sermon?"—*Letter of T. Sampson to Peter Martyr, Jan.* 6, 1560. *The Zurich Letters,* p. 63. 8vo. 1842.

[14]

1565. 8 *Eliz.*] "The Queen still to this year kept *the crucifix* in her chapel, as appears by a letter written to Secretary Cecil by a zealous gentleman, earnestly persuading him to use his interest with her Majesty to have it removed, as tending too much to idolatry."—*Strype's Annals,* p. 471.

[15]

1565.] "*Item.* The said chapel, both before and behind the stalls to the ground, was hanged with rich arras, and the upper part, from the Table of Administration to the stalls, hanged with like stuff, which said Table was richly garnished with plate and jewels, as followeth. First, to the wall was set in a row, five gilt basons, and afore them another row, and in the middle a *gilt cross* between two great gilt cups covered, garnished with stone, a *ship or ark** likewise garnished, a fountain of mother-of-pearl, and *a pair of gilt candlesticks;* afore that, another row, in the middle whereof was set a rich bason and ewer, gilt railed over with gold, between

* A vessel for holding incense.—EDITORS.

two great maudlin cups with covers, two great lavers, *two cruets*, and *a pax*, all gilt; and over the said Table on the wall upon the arras was fastened a front of cloth of silver, embroidered with angels of gold, and before the said Table to the ground, a front of the same suit.

"The order and manner of furnishing the chapel at the Queen's Palace of Westminster, against Thursday, the 24th of January 1565, anno 8 Eliz. Reginæ, that the Duke of Norfolk and Earl of Leicester received the order of S. Michael there."—*Ashmole's Institution, &c. of the Order of the Garter*, p. 369, fol. 1672.

[16]

1565.] "The back part of the stalls in the royal chapel wherein the gentlemen of the chapel do sing, was hanged with rich tapestry, representing the twelve months, and the front of the said stalls was also covered with rich arras. The upper part of the chapel, from the table of administration to the stalls, was hanged with cloth of gold, and on the south side was a rich traverse for the Queen. The Communion-table was richly furnished with plate and jewels, viz. a fountain and basin of mother-of-pearl, a basin and a fountain gilt, railed with gold; a rich basin garnished with stones and pearls; *a ship or ark* garnished with stones; two great leires garnished with stones, and two lesser leires garnished with stones and pearls; a bird of agate furnished with stones; a cup of agate furnished with stones and pearls: a bowl of coral garnished with pearls: a bowl of crystal with a cover; *two candlesticks of crystal; two ships* of mother-of-pearl; one tablet of gold set with diamonds; another ship of mother-of-pearl: *two pair of candlesticks of gold; two great candlesticks, double gilt, with lights of virgin wax, and a cross.* Over the said table on the wall, upon the cloth of gold, was fastened a front of rich cloth of gold set with pelicans; before the said table hung, reaching to the ground, another front of the said suit. Also there was let down from the roof of the said chapel ten candlesticks in manner of lamps of silver and gilt, with great chains, every one having three great wax lights. Over the aforesaid table was set on a shelf as high as the window, twenty-one candlesticks of gold and silver double gilt with 24 lights. On the north side of the quire between the organs and the upper windows, stood 17 candlesticks, double gilt, with 17 lights; and on the tops of the stalls were fastened certain candlesticks with 12 lights, so that the whole lights

set there were eighty-three." *Christening of the child of Lady Cecile, wife to John, Earl of Great Friesland, Marquis of Bawden, at the Palace, Westminster, Sept.* 30, 1565.—*Leland's Collectanea*, vol. II. pp. 691, 692, 8vo. 1770.

[17]

1570.] "The *crucifix*, which had been before removed out of the Queen's chapel, was now of late brought in again."—*Strype's Life of Abp. Parker*, p. 310, fol. 1711.

"*A rich and massy crucifix* was kept for many years together, on the Table or Altar of the Chapel Royal in Whitehall, till it was broke in pieces by Pach, the Queen's fool, (when no wiser man could be got to do it,) upon the secret instigation of Sir Francis Knollis."—*Heylyn's Cyprianus Anglicus. Introduction*, p. 15, fol. 1668.

[18]

"Amongst other ornaments of the church also then in use, in the second year of Edward VI., there were *two lights* appointed by the injunctions (which the Parliament had authorized him to make, and whereof otherwhiles they make mention, as acknowledging them to be binding) to be set upon the High Altar, as a significant ceremony of the light which CHRIST'S Gospel brought into the world; and this at the same time when all other lights and tapers superstitiously set before images were by the very same injunctions, with many other abused ceremonies and superstitions, taken away. These lights were (by virtue of the present Rubrick referring to what was the use in the 2nd of Edward VI.) afterwards continued in *all the Queen's chapels*, during her whole reign; and so are they in all the King's, and in many cathedral churches, besides the chapels of divers noblemen, bishops, and colleges, to this day. It was well known that the Lord Treasurer Burleigh (who was no friend to superstition or popery) used them constantly in his chapel, with other ornaments of *fronts*, *palls*, and books upon the Altar. The like did Bishop Andrews, who was a man who knew well what he did, and as free from Popish superstition as any in the kingdom besides. In the latter end of King Edward's time they used them in Scotland itself, as appears from Calvin's Epistle to Knox, and his fellow-reformers there, anno 1554, (Ep. 206), where he takes exception against them for following the custom of England. To this head we refer the organ, the font, the altar, the communion

table, and pulpit, with the *coverings* and *ornaments* of them all; together with the *paten*, *chalice*, and *corporas*, which were *all* in use in the 2nd of Edward VI. by the authority of the Acts of Parliament then made."—*Bp. Cosins' Notes on the Prayer-Book at the end of Nicholls' Commentary*, p. 17, fol. 1712.

[19]

Altar Coverings and Furniture.

1559.] "*The carpet of velvet* for the Altar in S. Paul's at the obsequies of Henry II. of France, cost £16. 13*s*. 4*d*. The *hangings*, covering the ground in the Chancel, £18. 4*s*. 4*d*."—*Strype's Annals*, p. 128.

[20]

1560. 2 *Eliz.*] "Item, that they shall decently cover with *carpet*, *silk*, *or* other *decent covering*, and with a *fine linen cloth* (at the time of the ministration), the Communion Table."—*Advertisements, by virtue of the Queen's Letters.*

[21]

1603. 1 *James I.*] "The same Tables shall from time to time ..... be covered in time of Divine Service with *a carpet of silk, or other decent stuff* thought meet by the Ordinary of the place, if any question be made of it, and with a fair linen cloth at the time of the ministration."—*Canon* lxxxii.

[22]

1638.] "Have you a covering or carpet of silk, satten, damask, or some more than ordinary stuff, to cover the Table with at all times, and a fair, clean, and fine linen covering, at the time of administering the Sacrament?"—*Bp. Montague's Visitation Articles*, III. 10. *Cambridge edition*, 1841.

[23]

A Crucifix on the Altar at the Coronation of King Charles the Martyr.

1625. 1 *Charles I.*] "Finding the *old crucifix* among the Regalia, he caused it to be placed on the Altar, as in former times."—*Heylyn's Cyprianus Anglicus*, p. 144.

Consecrated Plate, Altar Candlesticks, and rich Furniture in the Chapels of Bishop Andrewes and Archbishop Laud.

[24]

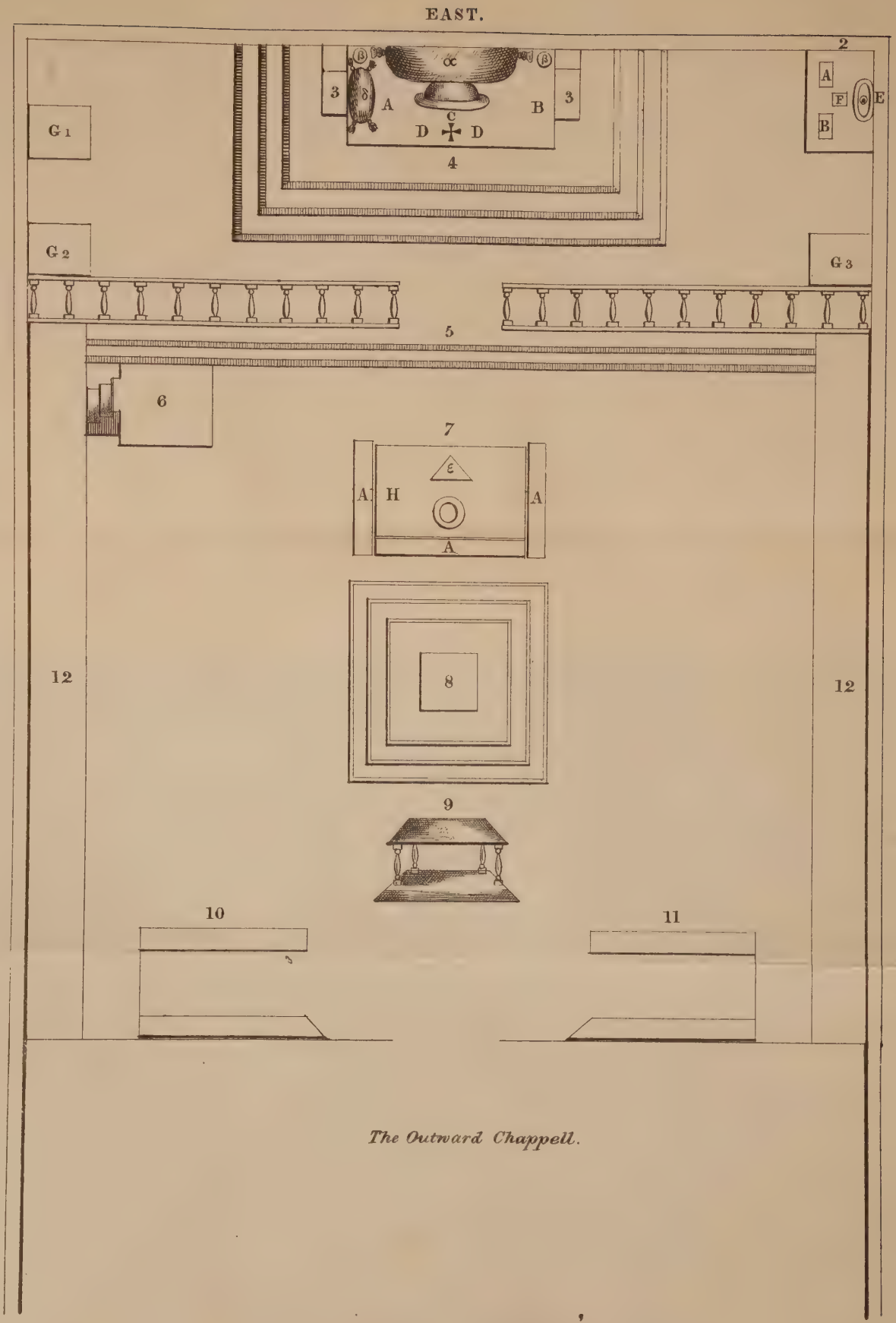
"Mr. Prynn deposed, that he found in the Archbishop's study this paper indorsed and corrected with his own hand, concerning the consecration of this his chapel [at Abergiully].....With this instrument, he likewise found a note of the dimensions of this chapel, written with the Bishop's own hand: 'My chapel at Abergiully is five yards and a half broad at the east end. My *Altar-frame*, besides the thickness of the Table, is a yard and three inches high. And the Table is a yard and three quarters long; and in breadth it wants three inches of a yard; the foot-pace is two yards broad.' This note was inclosed and wrapped up within these two following papers found together with it, thus indorsed with the Archbishop's own hand:—

1643.] "*Chapel and furniture as it was in use by the Right Reverend Father in God, Lancelot Andrews, Lord Bishop then of Winton:* from whom the Archbishop confessed at the bar, he took his pattern of consecrating and furnishing churches, chapels, and Altars. By which two papers publicly read and shewed in the Lord's house, the Popish furniture both of Bishop Andrews' and this Archbishop's chapels at Abergiully, London-house, and Lambeth, will most evidently appear to all the world. The portraiture of the first of these two papers, with the Popish furniture of the Altar in the Archbishop's and Bishop Andrews' chapels, is expressed to the life in the following coper piece:*

"1. The Altar, 1 yard ½ high, 1 yard ¾ long, 1 yard broad. *α*. A cushion. *ββ*. Two candlesticks with tapers. C. The bason for oblations; the daily furniture for the Altar. D. A cushion for the service-book. A. The silver and gilt canister for the wafers, like a wicker basket and lined with cambric laced. B. The Tonne,† upon a cradle. G. The chalice, having on the outside of the bowl CHRIST with the lost sheep on His shoulders; on the top of the cover, the wisemen's star, both engraven; it is covered with a linen napkin (called the Aire) embroidered with coloured silks. DD. Two patens. ☩. The Tricanale, being a round ball with a screw cover, whereout issue 3 pipes, and is for the water of mixture. 2. A sier [side, ED.] table on which, before the Communion, stand A and B, upon two

* The reader is referred to the "Plan of Bishop Andrewe's Chapel," which is an accurate copy of the "coper piece" above mentioned.—ED.

† The flagon.—ED.



The Outward Chappell.

PLAN OF BISHOP ANDREWES' CHAPEL.

napkins. E. A bason and ewer, to wash before consecration. F. The towel appertaining. 3.3. The kneeling-stools covered and stuffed. 4. The foot-pace, with three ascents covered with a Turkey carpet, of fir boards. GGG Three chairs used at Ordinations, or [by] prelates communicant. 5. The septum, with two ascents. 6. The pulpit. 7. The music table with (AAA) three forms. E. A Triquertral censer wherein the clerk putteth frankencense at the reading of the first lesson. H. The Navicula, like the keel of a boat,* with a half cover and a foot out of which the frankincense is poured. 8. A foot-pace with three ascents, on which the lectern standeth covered, and thereon the great Bible. 9. The faldstory whereat they kneel to read the Litany. 10. Is the chaplain's seat where he readeth service. 11. A seat with a canopy over it for the Bishop ; but at the Communion time he sits on G3. 12. 12. Two long forms for the family.

"Lo here in this piece and chapel, you have first *an Altar* ; secondly, strange Popish furniture on this Altar ; viz. two silver candlesticks with tapers in them, (expressly prohibited by Queen Elizabeth's Injunctions, anno 1559, Injunct. 3, 23, which prohibit setting up of candles ; ordering all candlesticks, trindals, and rolls of wax to be taken away and extinct, as monuments of superstition and idolatry ; by the Homily against the peril of idolatry, part 3, pp. 50, 51. which condemns the use of tapers and candle religion, as foolish, superstitious, ethnical, and idolatrous ; and generally censured by all our orthodox writers, as popish and heathenish). A bason for oblations. A silver and gilt canister for *wafers*. A chalice, with the picture of CHRIST engraven on it. An Aire. A Tricanale or pot with three pipes for the water of mixture, (that is, for water to mix with the wine, and for holy water). A Credentia or side table. A bason and ewer (for the polluted priests and prelates to wash in before consecration), and a towel to wipe their unhallowed fingers. A censer, to burn incense in at the reading of the first lesson, as in the Popish Mass and churches. A little boat out of which the frankincense is poured, &c. (which Dr. Cosins had made use of in Peter-House, where he burned incense). Furniture directly borrowed from the Roman Ceremonial, Missal, and Pontifical, nowhere to be found but in Popish chapels and churches. You may judge of this prelate's chapel and Popish inclination, by this Romish furniture thereto belonging ; and that mentioned in the next ensuing, being an inventory of his chapel furniture and plate, found with the former, attested by Master Prynn.

* A vessel of the same kind as the *ship* or *ark*, mentioned in extracts 15 and 16. —ED.

Furniture belonging to the Chapel.

"Behind the Altar: a piece of hangings 11 feet deep and 5 yards $\frac{3}{4}$ long. Another piece of hangings. The story of Abraham and Melchisedec; part of the story of David.

"A Table, with a frame of deal, used for the Altar, 1 yard $\frac{1}{4}$ high, 1 yard $\frac{3}{4}$ long, 1 yard broad. A back-piece of crimson and violet damask paned, 1 yard $\frac{1}{4}$ deep, 3 yards long.

"A front-piece of the like, 1 yard $\frac{1}{4}$ deep, 3 yards long.

"A pall of violet damask, 1 yard $\frac{1}{4}$ broad, 3 yards $\frac{1}{4}$ long.

"A cushion of violet and crimson damask, $\frac{1}{2}$ yard broad, 1 yard long.

"A rail of wainscot banisters before the Altar.

"Two traverses* of taffeta crimson and velvet paned, 3 yards $\frac{1}{4}$ deep, 4 yards $\frac{3}{4}$ broad.

"A foot-pace with two ascents of deal, underneath the Altar, 3 yards $\frac{3}{4}$ long, 1 yard $\frac{31}{40}$ broad.

"A Turkey carpet to it 4 yards $\frac{3}{4}$ long, 2 yards $\frac{11}{40}$ wide.

"Two low stools to kneel on at each end of the Altar, stuffed and covered with purple baise.

"A square pulpit of wainscot, 1 yard $\frac{3}{4}$ high, 1 yard square.

"A pulpit cloth of crimson and violet damask paned, 1 yard $\frac{1}{4}$ deep, 3 yards long.

"A music table of deal.

"Three forms to it, covered with purple baise.

"A carpet of purple broad-cloth, 3 yards long.

"A carpet of purple baise, 3 yards long and $\frac{3}{4}$ broad.

"A foot-pace of three ascents, 2 yards $\frac{1}{2}$ square, and thereupon a lectern with the great Bible.

"A cloth to the lectern of purple broad-cloth, 3 yards long.

"Another of purple baise, 3 yards long, 1 yard $\frac{3}{4}$ broad.

"A faldstory of wainscot, 1 yard 1 nail high, 1 yard lacking a nail broad at top: 1 yard lacking two nails breadth below.

"A cloth to it of purple broad-cloth, 2 yards $\frac{3}{4}$ long, 1 yard $\frac{1}{2}$ broad.

"Another of purple baise, 2 yards $\frac{3}{4}$ long, 1 yard $\frac{1}{4}$ broad.

Over the Bishop's seat.

"A canopy of crimson and violet damask paned, 2 yards $\frac{11}{45}$ long, 2 breadth.

"The valence to it, 3 yards compass, $\frac{11}{40}$ deep.

"A cushion to it of violet damask, 1 yard long, $\frac{11}{20}$ yards broad.

"A folding table of wainscot near the Altar.

"A carpet of baise on it, 1 yard $\frac{1}{2}$ wide, 1 yard $\frac{1}{2}$ long.

"Four folding chairs of leather.

Plate for the Chapel.

		s.	d.	
"Two candlesticks, gilt, for tapers - -	60 oz. at	5	6	the oz.
"A round bason for offerings, gilt and chased	31½ ——	6	8	
"A round bason for alms, gilt and chased -	30 ——	6	0	

* *Traverse, travas, travis,* anything laid or built across, anything laid across,—*Johnson.* —EDITORS.

		s.	d.
" An oval bason and ewer, gilt and chased -	51 oz. at	6	0
" Two patens, gilt - - - - -	36 ——	10	0
" For cutting the figure - 13*s.* 4*d.*			
" A chalice and cover, gilt - - -	43 ——	10	0
" For making the star on the chalice 3*s.*			
" A tun, gilt - - - - -	47 oz. 3 dwt.	6	11
" A cradle to it, gilt - - - -	18¾ oz at	6	11
" A funnel to it, gilt - - -	3 ——	6	11
" A canister, gilt - - - -	5¾ ——	10	0
" A triquertral censer - - -	85 lack 6 dwt.	7	0
" For gilding it, at 16*d.* the ounce.			
" A laten pan for it - - -		5	0
" For making the knob of it - - -		2	0
" A crewet, gilt, with three spouts -	10 oz. 11/21 ——	7	9
" Another, gilt, with a bird's bill -	4 less 5 dwt. ——	6	8

" Five copes.
" Five surplices.
" Two Altar-cloths.
" Two towels thereto.
" A cloth to lay over the chalice, wrought with coloured silk, called the Aire."
—*Canterbury's Doom*, pp. 120—124, fol. 1646.

[25]

1625.] "Chapels he [Abp. Laud] found none at his Episcopal house of Aberguilly, and one he was resolved to bestow upon it..... which being finished, he provided it of *rich furniture* and *costly utensils*, and whatsoever else was necessary or convenient for the service of God: the very *plate* designed for the celebrating of the Holy Supper amounting to one hundred and fifty-five pounds, eighteen shillings and four pence. Insomuch that, if Felix the Proconsul had been still alive, he might have cried out now, as he did in the time of Julian the Apostate, viz. 'Behold in what rich vessels they minister to the Son of Mary!' But this unhappy age hath given us Felixes enough to reckon this amongst his crimes, and so they do his *solemn consecration of it*, performed by himself in person according to an order firmly drawn up by the most learned Bishop Andrews, than whom there could not be a greater enemy to the errors, superstitions, and corruptions of the See of Rome."—*Heylyn's Cyprianus Anglicus*, p. 94.

[26]

"When he was Bishop of S. David's, he built a new chapel in his house of Aberguilly, and furnished both the chapel and the altar in it, with hangings, *palls*, *fronts*, *plate*, and other utensils to a very great value."—*Ib.* p. 294.

[27]

1635.] "As for the Communion Table, which he found standing in the middle of the chapel [of Croydon Palace], a very sorry one in itself, he ordered it to be removed to some other room, and caused a new one to be made, placed where the Altar sometimes stood, *shadowed overhead with a very fair frieze* [canopy], and fenced with a decent and costly rail. The gilding of the one, and the curious workmanship of the other, together with the Table itself, amounting to thirty-three pounds and upwards; copes, *altar-cloths*, *plate*, and other necessaries which belonged to the adorning of it, he had been master of before, in his other chapel, and therefore was at the less charge in completing this."—*Ib. p.* 294.

[28]

"For organs, *candlesticks*, *a picture of a History at the back of the Altar*, and copes at communions and consecrations, all which Dr. Featly named. First, these things have been in use ever since the Reformation. And, secondly, Dr. Featly himself did twice acknowledge that it was in my chapel as it was at Whitehall—no difference: and it is not to be thought, that Queen Elizabeth and King James would have endured them in their time in their own chapel, had they been introductions for popery. And for copes, they are allowed at times of communion by the Canons of the Church."—*Archbishop Laud's Answer to the Articles of Accusation. Troubles and Trial*, p. 313, fol. 1695.

[29]

Consecration of Altar Plate by Archbishop Laud.

"The third witness for this charge [against his chapel] was one Mr. Boreman, who came into my chapel at prayers time, when I had some new plate to consecrate for use at the Communion.....This man says first, he then saw me bow and wear a cope.....Secondly, that he saw me consecrate some plate; that in that consecration, I used some part of Solomon's prayer at the dedication of the Temple, and that in my prayer I did desire GOD to accept those vessels. No fault in any of the three. For in all ages of the Church, especially since Constantine's time, that religion hath had public allowance, there have been consecrations of sacred vessels, as well as of churches themselves. And these inanimate things are holy, in that

they are deputed and dedicated to the service of God.....And this being so, I hope my use of a part of Solomon's prayer, or the words of my own prayer, 'that God would be pleased to accept them,' shall not be reputed faults. But here stepped in Mr. Prynn, and said 'this was according to the form in *Missali Parvo.*' But 'tis well known I borrowed nothing thence. All that I used was according to the copy of the late Reverend Bishop of Winchester, Bishop Andrews, which I have by me to be seen, and which himself used all his time."—*Ibid.* p. 313.

[30]

"The consecration ..... was after this manner: the Archbishop in his cope, attended by two chaplains in their surplices, having bowed several times towards the Altar, read a portion of Scripture; then the vessels to be consecrated were delivered into the hands of the Archbishop, who, after he had placed them upon the Altar, read a form of prayer, desiring God to bless and accept these vessels, which he severally touched and elevated, offering them up to God, after which they were not to be put to common use."—*Neale's History of the Puritans,* vol. ii. p. 224, 8vo. 1822.

[31]

"They [the managers of the Commons for Laud's prosecution] objected farther, his consecrating of Altars with all *their furniture,* as patens, chalices, altar-cloths, &c., even to the knife that was to cut the sacramental bread: and his dedicating the churches to certain Saints, together with his promoting annual revels, or feasts of dedication, on the Lord's day, in several parts of the country."—*Ib.* vol. iii. p. 164.

[32]

Rich Plate on the Altar in Archbishop Williams's Chapel.

1629.] "Williams, at that time Bishop of Lincoln, had placed the table of his own chapel in the state of an altar, and furnished it with *plate and other costly utensils,* beyond most others in the kingdom. The table stood in the same posture in the Cathedral church of Lincoln, of which he was both Bishop and Residentiary, and in the collegiate church of Westminster where he was Dean."—*Cyprianus Anglicus,* p. 285.

[33]

Hangings, with a Crucifix, Candlesticks, a Credence, &c. in the King's Chapel, Whitehall.

Temp. James I. and Charles I.] "He [Sir Henry Mildmay] further says, 'There was a fair crucifix in a piece of hangings hung up behind the Altar, which he thinks was not used before my time.' But that *he thinks so* is no proof. If this were scandalous to any, it must be offensive in regard of the workmanship; or *quatenus tale*, as it was a crucifix. Not in regard of the work certainly, for that was very exact. And then, if it were because it was a crucifix, why did not the old one offend Sir Henry's conscience as much as the new? For the piece of hangings which hung constantly all the year at the back of the Altar, thirty years together upon my own knowledge, and somewhat above, long before, (as I offered proof by the vestry-men,) and so all the time of Sir Henry's being in court, had a crucifix wrought in it, and yet his conscience never troubled at it."—*Archbishop Laud's Answer. Troubles, &c.* p. 315.

[34]

"They [the managers of Laud's prosecution] objected likewise to his furnishing the Altar in his own chapel, and *the King's at Whitehall*, with basins, *candlesticks*, *tapers*, and other silver vessels, not used in his predecessor's time; and to *the credentia or side table*..... on which the elements were to be placed on a clean linen cloth before they were brought to the Altar to be consecrated; and to the hanging over the Altar a piece of arras with a large crucifix."—*Neale's History of the Puritans*, vol. iii. p. 169.

[35]

1641.] "The walls about the Altar or Communion-table were hanged with very rich cloth of gold bawdkin; the septum or rail about the Altar was covered with the like, and the floor within the septum or rail with a fair large turkey carpet. Upon the Altar or Communion-table, the old English Bible, printed in 1541, and the Liturgy or Common Prayer-Book, both with silver and gilt covers, together with a gilt basin, two chalices, one paten, *two candlesticks*, &c., the whole weighing two thousand two hundred ounces. The doors of the septum were opened and turned back close to the rest of the rail; and a rich carpet of silk and gold was spread from the step where the door stood, before the Altar or Communion-

table, and thereon two rich long cushions were laid just without the rail for the bride and bridegroom to kneel on." Marriage of William, only son of Frederic Henry, Prince of Orange, and Mary, eldest daughter of King Charles I. May 2, 1641.—*Leland's Collectanea*, vol. v. p. 339.

[36]

Altar Lights, Plate, Fronts, Palls, &c. in Prince Charles' Chapel at Madrid.

1622.] "That a face of the Church of England might appear, and the worship be kept up in the Prince's apartment at Madrid, the King gave the chaplains above mentioned the following instructions:

"1. That there be one convenient room appointed for prayer; the said room to be employed during their abode to no other use.

"2. That it be decently adorned chapelwise with an altar, fronts, palls, linen-coverings, demy-carpets, four surplices, candlesticks, tapers, chalices, paten, a fine towel for the Prince, other towels for the household, a traverse of waters for the Communion, a bason and flaggon, two copes."—*Collier's Eccl. Hist.* vol. ii. p. 726, fol. 1714.

[37]

Hangings, Palls, Plate, &c. in the Chapels of Colleges in Oxford.

1635.] "According to the example of their Lord and Chancellor, the principal Colleges in Oxford beautified their chapels, transposed their tables, fenced them with rails, and furnished them with *hangings*, *palls*, *plate*, and all other necessaries."—*Cyprianus Anglicus*, p. 294.

[38]

Rich Plate presented to the Altar in S. George's Chapel, Windsor, with the Office of its Consecration.

1637.] "And now, at length, (a considerable sum having been collected) the work began to be set on foot, and the workman made choice of was one Christian Van Vianan of Utrect, a man excellently well skilled in chasing of plate.....and before the month of June

1637, he had finished and made ready for the use of the altar nine pieces of plate, the particulars whereof with their weight here follow :—

	oz.	*dwt.*
Two little candlesticks, chased and gilt, for wax candles	92	6
Two chalices with four patens	113	1
Two great candlesticks neat, for tapers....	553	15
Two little basons, containing the whole history of CHRIST in chased work....	251	15
One great bason	210	0
	1220	17

The value, at 12*s.* the ounce, came to £742.

All this plate was treble gilt, and thereon were the Scripture histories rarely well designed and chased; and especially the great bason, and the covers of two books, hereafter mentioned.....At a Chapter held the 2nd of October, in the year aforesaid, the said plate was ordered to be offered the next morning at the altar, and there to be consecrated to GOD and His service for ever, by the Prelate of the Order. And because the whole ceremony was performed with great veneration and all due reverence, his late Majesty being a high promoter of ecclesiastical decency and holy discipline, we think fit to present it here at large. On the 3rd day of the said month of October, being the Feast day (held by prorogation at Windsor Castle) in the time of the second service, at the versicle *Let your light so shine before men, &c.*, Walter, Bishop of Winchester, then Prelate, standing before the middle of the altar, read certain select verses out of the Old Testament, concerning the dedication of Solomon's Temple, and the riches thereof, the first of which was taken from the 35th chapter of Exodus, verse 4; the second being the 21st verse of the same chapter; and the third taken out of the 2nd chapter of S. Matthew's Gospel, verse 11: and afterwards fitted himself for the offering. At which time the Sovereign descended from his throne, as in the manner of offering, and thrice bowed towards the altar, worshipping and adoring GOD in the middle of the choir, and so passed to the degrees of the altar; where, humbly kneeling [he] did present and offer to GOD the beforementioned great bason, devoutly saying, 'Part of Thy bounty to us, O LORD ALMIGHTY, I offer to Thee and to Thy service.' The offering was forthwith received by the Prelate, and set upon the altar; which done, every one of the knights companions present,

(after the example of this holy king) in their due ranks and single, did offer his piece of dedicated plate, with the same words, and in like manner. And that their ordinary offerings of gold and silver might not be interrupted or omitted, all the knights companions, at the time of offering the plate, made the same in another bason held by one of the Prebends. Every of these holy vessels being thus offered, and decently placed upon the altar, the Prelate with his hand touched every piece severally, as on GOD's part receiving them; and after made the following prayers of Consecration and Benediction :—

"O LORD GOD, Heavenly Father, we Thy most humble servants do earnestly entreat Thee that Thou wilt graciously vouchsafe to accept these sacred offerings, by the hands of our most gracious Sovereign Lord King Charles, and the most honourable companions which are here present, dedicated to Thee. Grant, we beseech Thee, and cause, that whatsoever is this day offered unto Thee may be preserved from all profane use, and may for ever abide consecrated to Thy service, through JESUS CHRIST our LORD. Amen.

"Let us bless Thee, our most glorious LORD GOD, for that it hath pleased Thee to put into the heart of our most gracious Lord Charles, and of these Princes, to dedicate these oblations to Thy service. Regard, we beseech Thee, from the highest heavens, and pour out Thy blessings upon the head of his gracious Majesty: bless him in his royal person, in his most gracious Queen Mary, in the most illustrious Prince Charles, and in all the rest of the branches of the royal stock. Bless, we pray Thee, all those whose donations offered to Thee we have here this day received. Let Thy blessing fall down (as the dew of heaven) upon them, and upon their posterities, and upon all things which they have from Thee; and grant that by the holy and devout use of these things which are here offered, the glory of Thy Name may ever be proclaimed, and Thy Majesty may by these our due observances be exalted, through JESUS CHRIST our LORD. Amen.

"These sacred ceremonies being completed, the Sovereign and knights companions marched to the great hall to dinner. But to make some further addition to the glory of this altar, his Majesty that now is [Charles II.], at the time of his installation into this most noble order (being the 22nd of May 1638), offered two large gilt water-pots, chased with histories also, weighing 387 ounces, 10

pennyweight ..... amounting (at 12*s.* the ounce) to the sum of £232 10*s*.....These sacred vessels were afterwards delivered to be kept for the service of the altar. And yet the bounty of this pious Sovereign, King Charles the Martyr, rested not here. He thought the altar was not with all these sufficiently furnished, and therefore finding by an account delivered by the Chancellor in Chapter, the 23rd of May 1628, that there had been collected £137 4*s.* more..... the said money was by Sir Philip Palmer, then deputy Chancellor, immediately given to the said Christian Van Vianan, for furnishing this additional plate, bespoken by the Sovereign, as aforesaid..... The plate made upon the last advance was two great candlesticks, weighing together 471 ounces: on the foot of the one was excellently chased the histories of CHRIST'S preaching on the Mount; and on the other, those of the lost groat and sheep. Two covers for books, both weighing 233 ounces: the one for a Bible contained the histories of Moses and the Tables, David and the Ark on the one side, and on the other CHRIST'S preaching on the Mount, the sending of the HOLY GHOST, and S. Paul falling from his horse. The other cover was for the Common Prayer, having the Angel of incense on the one side, and the King healing the evil, the manner of our preaching and christening on the other: and two great flagons, whereon were the histories of CHRIST'S Agony and Passion, weighing 268 ounces; all being silver-gilt. And now, if we sum up the number, weight, and value of all the before-mentioned parcels of plate, wrought by the said Van Vianan for the service of the altar, we shall find them to be 17 pieces, weighing 3580 ounces, 7 pennyweights, and amounting (with some other small charges) to the sum of £1564 6*s.* These last-mentioned parcels were finished against the feast of S. George, held at Windsor the 8th, 9th, and 10th days of October 1639, upon the last day of which feast, at the second service, the knights companions descended from their stalls and offered the same at the altar; and thereupon, after the usual manner and with the accustomed words, were they consecrated by the Prelate of the Order, and the 19th of November following delivered to the custody of the Dean and Canons of Windsor."—*Ashmole's Institution &c. of the Order of the Garter*, pp. 492–496.

[39]

Hangings, Altar-cloths, Candlesticks, &c. at S. George's Chapel, Windsor.

1643.] "*Item.* The hangings of the head of the choir, 12 feet deep, of crimson velvet and gold.

"*Item.* The great Bible ruled, covered with purple velvet, with thick silver bosses, double gilt, strung with blue riband, fringed with gold.

"*Item.* Another large Bible embossed.

"*Item.* Thirteen rich copes, embroidered and wrought in gold.

"*Item.* Two rich copes of wire gold.

"*Item.* A pulpit-cloth and long cushion of crimson tufted velvet, interwoven with gold.

"*Item.* Another large pulpit-cloth, crimson damask, interwoven thick with flowers-de-lis, porteullises, roses, and crowns of gold.

"*Item.* A large carpet of wire gold, for the Communion-table.

"*Item.* A large cushion of the same suit.

"*Item.* Two fair standing brass candlesticks, double gilt.

"*Item.* The great brass desk in the middle of the chapel, with the Bible in two volumes, on each side fairly bound and embossed." —*A Memorial of the Goods and Monuments belonging to the King's Majesty's Free Chapel and Treasury at Windsor.**

"We see in the foregoing inventory, taken 1643, that formerly there was belonging to the altar a large carpet of wire gold: this we find mentioned in the inventories taken the 4th of Feburary, an. 43 Eliz. the 9th of November, an. 17 Jac. R., and the 12th of December 1638, an. 14 Car. I.; and being seized on by Colonel Ven, as aforesaid, is now [1670] supplied in a covering, given by the present Sovereign [Charles II.], consisting of seven panes of cloth of gold and purple velvet, with a fair broad gold fringe towards the front, and a narrow gold fringe on the two sides. There is now also two diaper table-cloths, diamond work, made to lie upon the altar, and two fine Holland cloths with great buttons and red crosses in the middle, to cover the consecrated elements in the time of the Communion.....The east wall of the Chapel is now adorned with twenty-two panes of cloth of gold and purple damask, the gift of the

* Nearly all the plate had been carried away in the preceding October, by one Captain Fog.—*Ashmole*, p. 496.—EDD.

present Sovereign: but those in the late Sovereign's reign were of crimson velvet and gold. In the middle of these hangings over the altar, have been heretofore placed very rich altar-cloths, concerning some of which, we have met with a memorial which informs us, that it pleased the late Sovereign, in a chapter held at Windsor the 6th of November, an. 9 Car. I., to give command that two little pieces of arras-hangings, the hanging over the altar (in one of which was wrought the picture of S. George on horseback, and on the other the Assumption of the Blessed Virgin) should be preserved in such places where the Dean and his Lieutenant should think best, for the use of the said altar at the Grand Feast, and other festivals of the Order. Hereupon they were fetched from Windsor, to set over the altar in the Chapel at Whitehall, an. 11 Car. I., the feast of S. George being then celebrated. There are now two other pieces of arras, which are appointed to that use: the one hath the pictures of CHRIST and His disciples at Supper, given by the late Right Reverend Father in GOD, Bryan Lord Bishop of Winchester, Prelate of the Order; the other, of CHRIST and the two disciples at Emmaus, wrought after Titian's original, given by the Right Hon. the Lady Mordant, wife to the Lord Mordant, late Constable of Windsor.....It may be judged how other of the Sovereign's Chapels, wherein the solemn services at the Grand Feast were celebrated, besides this of S. George at Windsor, have been set forth and adorned by one or two examples.....At the feast of S. George, held at Whitehall, an. 5 Eliz. the Chapel was hung with cloth of gold, and the stalls both before and behind with cloth of tissue, set with scutcheons at their back. The Sovereign's royal stall was adorned with cloth of state, and furnished with cushions, as were the Emperor's, the French King's, and the Sovereign's Lieutenants. But an. 7 Eliz. all the stalls of the same Choir were hung with carpets, both before and behind. At the feast held there an. 19 Car. II. the Chapel was hung with rich hangings of silk and gold.....The altar was furnished with chased gilt plate, viz. one large bason in the middle, and two less on either side, two fair candlesticks with unlighted tapers, and two large water-pots: on the lower rank was set another bason, four flagons, and two service-books, covered with like gilt plate: and lastly, the Sovereign's stall had the rich furniture of cloth of gold and purple velvet, fetched from Windsor to adorn it."—*Ibid.* pp. 497–500.

[40]

Hangings, Consecrated Plate, and Altar Lights in Cathedrals.

CANTERBURY CATHEDRAL.

1635.] "He [Abp. Laud] began with Canterbury, his own cathedral, where he found the Table placed at the east end of the choir by the Dean and Chapter, and adoration used towards it by their appointment.....which having found in so good order, he recommended to them the providing of *candlesticks, basons, carpet,* and other furniture for the adorning of the altar, and the more solemn celebrating of the blessed Sacrament."—*Cyprianus Anglicus,* p. 291.

[41]

"To make the adoration [towards the altar] more significant, the altars in Cathedrals were adorned with the most pompous furniture, and *all the vessels underwent a solemn consecration.* The Cathedral of Canterbury was furnished, according to Bishop Andrews' model.....with two *candlesticks and tapers,* a bason for oblations, a cushion for the service-book, a silver-gilt canister for the wafers, like a wicker basket lined with cambric lace, the tonne on a cradle; a chalice with the image of CHRIST and of the lost sheep, and of the wise men and star, engraven on the sides and on the cover. The chalice was covered with a linen napkin, called the aire, embroidered with coloured silk; two patens, the tricanale, being a round ball with a screw cover, out of which issued three pipes, for the water of mixture; a credentia or side-table, with a bason and ewer on napkins, and a towel to wash before the consecration; three kneeling stools covered and stuffed, the foot-pace, with three ascents, covered with a turkey carpet; three chairs used at ordinations, and the septum or rail with two ascents. Upon some altars there was a pot called the incense-pot, and a knife to cut the sacramental bread."—*Neale's History of the Puritans,* vol. ii. pp. 223, 224.

[42]

Circa 1775.] "On Sunday, when this altar is dressed up for the Sacrament, and covered with its costly and splendid service of rich plate, it has.....an appearance of grandeur and magnificence that blots from the mind, as far as possible, a regret for its having been bereaved of its former ornaments.....All the plate (except the two great candlesticks) was new gilt, which altogether make a very handsome and splendid appearance."—*Hasted's History of Kent,* vol. iv. pp. 526, 527, *and note,* fol. 1799.

WORCESTER CATHEDRAL.

[43]

1635.] "At Worcester, Manwaring, who succeeded Juxon in that Deanery.....having erected a fair table of marble, standing on four well-fashioned columns, he covered the wall behind the same with *hangings* of azure-coloured stuff, having a white silk lace upon every seam, and furnished it with *palls* and *fronts*, as he had observed in his Majesty's and some bishops' chapels; and ordered the King's scholars, being forty in number, who used formerly to throng tumultuously into the choir, to go in rank by two and two, and make their due obeisances at their coming in."—*Neale's History of the Puritans,* vol. II. p. 292.

LICHFIELD CATHEDRAL.

[44]

1635.] "At the Cathedral at Lichfield, a *very large crucifix*, with a picture of CHRIST almost as big as a giant, was hanging over the high altar, with the pictures of men and women kneeling down before it and praying to it."—*Canterbury's Doom,* p. 80.

DURHAM CATHEDRAL.

[45]

1628.] "But the mass coming in brings in with it an inundation of ceremonies, *crosses*, and *crucifixes*, and *chalices*, and images, copes, and *candlesticks*, and *tapers*, and *basins*, and a thousand fresh trinkets which attend upon the mass; all which we have seen in this church since the Communion-table was turned into an altar..... Before, we had ministers, as the Scripture calls them, we had Communion-tables, we had sacraments; but now we have priests, and sacrifices, and altars, *with much altar furniture, and many massing implements* .....If religion consist in altar decking, cope wearing, organ playing, piping, and singing, crossing of cushions and kissing of clouts, oft starting up and squatting down, nodding of heads, and whirling about till their noses stand eastward,* *setting basins on the altar, candlesticks, and crucifixes, burning wax candles* in excessive number when and where there is no use of lights; and what is worst of all, gilding of angels and garnishing of images, and setting them aloft.... if, I say, religion consist in these and such like superstitious vanities, ceremonial fooleries, apish toys, and popish trinkets, we had never

* After this manner does this "pestilent fellow" ridicule bowing at the Holy Name, and adoring towards the East.—EDD.

more religion than now."—*Sermon by Peter Smart*, pp. 11, 23, 24, 4to. 1628.

CHICHESTER CATHEDRAL.

[46]

1642.] "The rebels, under the conduct of Sir William Waller, entering the city of Chichester on Innocents' Day 1642, the next day their first business was to plunder the cathedral church; the marshal, therefore, and some other officers, having entered the church, went into the vestry; there they seize upon the vestments and ornaments of the church, together with the *consecrated plate* serving for the altar and administration of the LORD's Supper: they left not so much as a cushion for the pulpit, nor a chalice for the Blessed Sacrament."—*Mercurius Rusticus*, p. 223, 12mo. 1646.

WINCHESTER CATHEDRAL.

[47]

1642.] "They seize upon all the Communion plate, the Bibles and service-books, *rich hangings*, large cushions of velvet, all the pulpit-cloths, some whereof were of *cloth of silver*, some of *cloth of gold*."—*Ib.* p. 234.

EXETER CATHEDRAL.

[48]

1643.] "That the ornaments of the church might be answerable to the beauty of the structure itself, Bishop Grandesson bestowed upon it *vessels of gold* and *vessels of silver*, books, and *all other kinds of rich furniture*, copiâ immensâ, immensi pretii—in exceeding great measure, of exceeding great price. *All which*, with many other things of necessary use and public ornament, *became a prey to the schismatical rebels*."—*Ibid.* p. 240.

NORWICH CATHEDRAL.

[49]

1666.] "After the Restoration the city gave £100, with which the fine large offering dish and pair of silver candlesticks, all double gilt, were purchased."—*Blomefield's Topographical History of Norfolk*, vol. IV. p. 32, 8vo. 1806.

LINCOLN CATHEDRAL.

[50]

"A magnificent silver-gilt altar service, of the value of 1000 guineas, was presented some few years ago, for the service of his cathedral, by the present venerable Dean of Lincoln."—*Anderson's Ancient Models*, p. 131, *note*. *2nd Edit.* 1842.

S. PAUL'S CATHEDRAL.

[51]

7 *Edward VI.*] "A large canopy of tissue for the King's Majesty when he cometh thither.

"Bawdkins of divers sorts and colours, for garnishing the Quire at the King's coming, and for the Bishop's seat; as also at other times when the Quire shall be apparelled for the honour of the realm.

"Thirty Albes.

"Seven cloths of linen, plain and diaper, for the Communion-table.

"Two hangings of tapestry for the Quire.

"A Turkey carpet for the Communion-table.

"A pastoral staff for the Bishop.—From an Inventory of plate, jewels, &c. belonging to S. Paul's Cathedral, and permitted to remain by the Royal Commissioners."—*Appendix to Dugdale's History of S. Paul's*, p. 58, folio, 1715.

[52]

Temp. Charles I.] "Sir Paul Pinder, Kt.....having at his own charge first repaired the decays of the goodly partition made at the west end of the Quire.....beautified the inner part thereof with figures of angels, and all the wainscot work of the Quire with excellent carving; viz. of cherubims and other imagery, richly gilded; adding *costly suits of hangings* for the upper part thereof." —*Ibid.* p. 143.

[53]

1807.] "A silver-gilt chalice, with the paten, and another of the same material, are embossed with a saint bearing the Agnus Dei, and inscribed, 'Bibite ex hoc omnes; est hic enim Calix Novi Testamenti Sanguine Meo.' A pair of patens: 'Benedixit, fregit, dedit; accipite, comedite; Hoc est Corpus Meum.'

"A most superb silver-gilt and embossed prayer-book, adorned with angels, a glory, pillars &c., inscribed 'Oculi Domini super istos, et aures Ejus in preces eorum,' and 'Fiant orationes pro omnibus hominibus, pro regibus.'

"A Bible, edition 1640, with a silver-gilt cover, representing a temple, with Moses and Aaron in the intervals between the columns, and Jacob's dream on one side, with the inscription 'Verbum

Domini manet in æternum.' On the other leaf, the prophet fed by a raven, and 'Habent Moysen et Prophetas; audiant illos.'

"Two large silver-gilt plates, on which are engraven the following inscriptions: 'The Rev. Mr. Charles Smith, fourth son of Sir Thomas Smith, of Hill Hall, in the county of Essex, Bart., late Prebendary of S. Paul's and Archdeacon of Colchester, gave this plate for the use of the church 1699.' 'Ex hoc non manducabo donec illud impleatur in regno Dei. Modicum et jam non videbitis Me. Iterum, modicum et videbitis Me quia vado ad Patrem.' 'Qui parcè seminat, parcè et metet. Si voluntas prompta est, secundùm id quod habet accepta est; non secundùm id quod non habet.'

"The bottoms of those plates are embossed with representations of the last Supper, and the widow bestowing her mite. The rims are adorned with his arms and crest, cherubim, and scrolls.

"A very large silver-gilt plate, plain, except that the centre contains an angel exhibiting a label, on which is engraved Τοιαύταις θυσίαις εὐαρεστεῖται ὁ Θεός. The arms of the Deanery on the back. Another very large silver-gilt plate has the LORD'S Supper extremely well done on it; and a rich border of cornucopiæ and emblematical figures. There are large tankards of silver-gilt, very much but clumsily embossed.

"A large silver-gilt plate, with IHS in a glory.

"Two enormous tankards, finely embossed, given by the above Rev. Charles Smith, with the inscriptions 'Verbum Caro factum est, et habitavit in nobis.' 'Si Mihi non vultis credere, operibus credite.' 'Qui biberit ex aquâ quam Ego dabo ei, non sitiet in æternum.' 'Ecce Agnus Dei, Qui tollit peccata mundi; Hic est qui baptizat in Spiritu Sancto.' These words all refer to the embossings over them.

"A pair of silver-gilt candlesticks, two feet nine inches in height, exclusive of the spike, with triangular feet. 'In lumine tuo videbimus lumen. De tenebris vos vocavit in admirabile lumen suum. Sic luceat lux vestra coram hominibus.'

"Two other candlesticks of the same materials, about two feet in height."—*Malcolm's Londinium*, Vol. III. pp. 144, 145.

S. PETER'S, WESTMINSTER.

[54]

1807.] "The altar-table is of oak, apparently almost coeval with the Reformation, massy and strong. It is covered with dark purple cloth, fringed and tasseled with a light-purple. The eastern

side of it is raised, for supporting the great candlesticks and their wax candles."—*Ibid.* vol. I. p. 87.

[55]

Altar Plate at S. Andrew's Undershaft, with an Account of its Consecration.

1637.] "Their Communion-plate in the year 1637 was, one silver wine-cup gilt, weight 25 oz. 9 dwt., and one bread plate gilt; one other wine-cup gilt, weight 34 oz. 12 dwt., and one other bread plate, being both the gift of Mrs. Jone Cartwright, 1609. Two fair large livery stoops or flagons of silver white, weighing 153 oz. being both the gift of Mr. Alderman Abdy, 1637. One small livery stoop or flagon of silver white, weighing 48½ oz., being the gift of Mr. Thomas Langton, and Mr. Henry Boone, 1637. One bread plate of silver white, weighing 15 oz. 2 dwt., being the gift of Mr. John Steward, 1637. Which silver flagons and bread plate mentioned, were by the churchwardens brought up from the body of the church to the Communion-table, and there offered unto JESUS CHRIST in the donor's name, 7th of May, 1637; and were then received and consecrated by Mr. Henry Mason, rector of the said parish, (leave being first obtained in that behalf from the Right Reverend Father in GOD, the Lord Bishop of London,) in form following:

"'To the honour of JESUS CHRIST, and for the more reverence of His blessed Sacrament, Mr. Alderman Abdy hath given these two silver pots or flagons, and doth here offer them up to GOD, to be dedicated to the service of this Holy Table. And I do receive them from him, for the use of my LORD and Master JESUS CHRIST, and do put them into His possession, beseeching GOD that He will bless these gifts, and that their use may serve for setting forth His praise, and for the increasing of piety in the minds of His people. And I pray GOD bless the donor with the blessings of this life, and the blessedness of the life to come. And let the curse of this sacred altar, and the curse of my LORD and Master JESUS CHRIST, be upon that man, or that woman, that shall purloin them away, alienate them, or either of them, from their sacred use, in the name of the FATHER, SON, and HOLY GHOST.' At the saying of these words, *and do put them into His possession,* the flagons were set on the Communion-table."—*Malcolm's Londinium,* vol. I. pp. 62, 63.

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Altar Plate and Church Ornaments at S. Giles's-in-the-Fields.

1640.] "The Communion-plate of all sorts, in silver and gilt, for that sacred use, and which is as large and rich as any in the city or suburbs, was also her gift. And she also gave, among others, the following church ornaments, viz. for the back of the altar, a rich green velvet cloth, with three letters in gold, I H S, embroidered on it. *Item.* Two service-books in folio, embossed with gold, a green velvet cloth with a rich deep gold fringe, to cover the altar over with on Sundays. *Item.* A cambric altar-cloth with a deep bone lace round about. Another fine damask altar-cloth, two cushions for the altar, richly embroidered with gold; a large turkey carpet to be spread on week days over it, and likewise very costly rails to guard the altar or LORD's Table from profane uses."—*Funeral Sermon of the Duchess of Dudley, preached by Dr. Borcham*, p. 23. *Some Account of the Hospital and Parish of S. Giles's in the Fields*, p. 199, *note*. 4to. 1822.

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1716.] "To the church goods before specified, the following valuable addition was made this year: a GOLD CUP, 45 oz. at £4. 8*s*. per oz. £198."—*Some Account of the Hospital, &c.* p. 205.

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Altar Plate and Hangings at S. Martin's, Ludgate.

1664.] "In 1664 Sir Francis Bridgen gave the pulpit a crimson velvet hanging, and a border of the same, both fringed with gold, and a cushion: to which he added an altar-cloth of velvet, and cushion, the former fringed with gold, and a prayer-book bound and embroidered in velvet and gold. It is barely necessary to mention that the altar now [1807] has a redundancy of rich vessels of massy silver."—*Malcolm's Londinium*, vol. IV. p. 363.

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Altar-cloth of Gold at S. Margaret's, Westminster.

1608.] "*Item.* Bought *a cloth of gold* and a cushion for the Communion-table, and a cushion for the pulpit, £20. Accounts of the Churchwardens of S. Margaret's, Westminster."—*Malcolm's Londinium*, vol. IV. p. 141.

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Tapestry at Merton College Chapel.

"Below this [the east] window, and along the side walls of the chancel, is a remarkable specimen of ancient tapestry, which Sir Nathaniel Brent, in 1648, *removed from the high altar* to his bed-chamber. It is in excellent preservation, the colours being still fresh and vivid."—*Ingram's Memorials*, vol. i. p. 21.

[61]

Altar-candlesticks, a Crucifix, Hangings, Plate, &c. at Little Gidding.

1625.] "Many workmen having been employed near two years, both the house and church were in tolerable repair, yet with respect to the church Mrs. Ferrar was not well satisfied, she therefore new floored and wainscotted it throughout; she also provided two new suits of furniture for the reading-desk, pulpit, and Communion-table, one for the week-days, the other for Sundays and other festivals. The furniture for week-days was of green cloth, with suitable cushions and carpets. That for festivals was of rich blue cloth, with cushions of the same, decorated with lace and fringe of silver. The pulpit was fixed on the north, and the reading-desk over against it on the south side of the church, and both on the same level, it being thought improper that a higher place should be appointed for preaching than that which was allotted for prayer. A new font was also provided, the leg, laver, and cover all of brass, handsomely and expensively wrought and carved, with a large brass lectern, a pillar and eagle of brass for the Bible. The font was placed by the pulpit, and the lectern by the reading-desk.

"The half-pace or elevated floor on which the Communion-table stood at the end of the chancel, with the stalls on each side, was covered with blue taffety and cushions of the finest tapestry and blue silk. The space behind the Communion-table under the east window, was elegantly wainscotted and adorned with the Ten Commandments, the Lord's Prayer, and the Apostles' Creed, engraved on four beautiful tablets of brass, gilt.

"The Communion-table itself was furnished with a silver paten, silver chalice, and *silver candlesticks with large wax candles in them;* many other candles of the same sort were set up in every part of

the church, and on all the pillars of the stalls. And these were not for the purposes of superstition, but for real use, which for a great part of the year the fixed hours of prayer made necessary both for morning and evening service. Mrs. Ferrar also, taking great delight in church music, built a gallery at the bottom of the church for the organ. Thus was the church decently furnished, and ever after kept elegantly neat and clean."—*MS. of Nicholas Ferrar, cited in Transactions of the Cambridge Camden Society*, part I. pp. 41, 42.

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"Within her [Mrs. Ferrar's] chapel was a rich altar, *crucifix, and wax candles*, and before the reading of prayers they bowed thrice to the altar as they went up and came down."—*Fosbrooke's Monachism*, p. 398.

[63]

Altar-candlesticks at Caius College, Cambridge.

1750.] "The altar is railed in, and paved with black and white marble: the cloth of the Table is of velvet, on which stand two large silver-gilt candlesticks with wax tapers, a large silver dish, two books of Common-prayer, and two velvet cushions, all fringed with gold."—*Blomefield's Collectanea Cantabrigiensia*, p. 101, 4to. 1750.

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Ibid. at All Souls' College, Oxford.

Circa 1720.] "The interior [of the Chapel] as we now behold it, was chiefly fitted up early in the last century, according to the taste which then prevailed. Dr. Clarke gave the massive altar-piece and panelling of marble, with *two large gilt candlesticks*, a purple velvet Communion-cloth, fringed with gold, &c."—*Ingram's Memorials of Oxford*, vol. I. p. 24.

[65]

Tapers, Altar-candlesticks, Crucifixes, &c. in Parochial Churches.

1637.] "But see the practice of these times. They will have priests, not ministers; altars, not communion-tables; sacrifices, not sacraments: they will bow and cringe to and before their altars; yea, they will not endure any man to enquire after what manner CHRIST is in the Sacrament, whether by way of consubstantiation, or transubstantiation, or in a spiritual manner; yea, they will have

tapers, and books never used, empty basons and chalices there: what is this but the mass itself, for here is all the furniture of it?"—*The Retraction of Mr. Charles Chancy, formerly Minister of Ware, in Hertfordshire; written with his own hand before his going to New England, in the year* 1637, &c. p. 6, 4to. 1641.

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1640–41.] "Placing *candlesticks on altars in parochial churches in the day-time, and making canopies over them with curtains*, in imitation of the veil of the Temple, advancing *crucifixes* and images upon the parafront or altar-cloth, and compelling all communicants to come up before the rails."—*Innovations in Discipline. Neale's History of the Puritans*, vol. ii. p. 397.

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1641.] "It is this day ordered by the Commons in Parliament assembled, that the churchwardens of every parish church and chapel respectively do forthwith remove the Communion-table from the east end of the church, chapel, or chancel, into some other convenient place; and that they take away the rails, and level the chancels, as heretofore they were before the late innovations. That all *crucifixes*, scandalous pictures of any one or more Persons of the Trinity, and all images of the Virgin Mary, shall be taken away and abolished, and that all *tapers, candlesticks, and basins* be removed from the Communion-table. That all corporal bowing at the Name (Jesus), or towards the east end of the church, chapel, or chancel, or towards the Communion-table, be henceforth forborne." A Declaration of the Commons in Parliament, made September the ninth, 1641, [without the consent of the House of Lords].—*Nalson's Impartial Collection, &c.* vol. ii. pp. 481, 482, folio, 1683.

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1643-4.] "The Commons improved and transferred all their other forementioned *Orders* into a Bill *for the Suppression of divers Innovations in Churches, &c.*..... This Bill passed both Houses, and was, with several others, soon after presented to his Majesty in the Treaty of Oxford, for the Royal assent; but the Treaty coming to nothing, it never passed into an Act.....Since they could not gain the Royal assent to the Bill before mentioned, within a few months after, they ventured to impose on the nation by their own authority that part of it which concerned the removing the altars, tables, rails, leveling the chancels, and demolishing of pictures,

images, &c. almost verbatim: the Lords and Commons in Parliament ordaining (Aug. 28, 1643) that, in order to remove all monuments of superstition and idolatry, all *altars and tables of stone* should be demolished, Communion-tables be removed from the east, rails taken away, chancels levelled, *tapers, candlesticks, basins, &c* be removed from the Communion-tables; and all *crucifixes*, crosses, images of the TRINITY, or Saints, &c. be taken away and defaced."—*Walker's Sufferings of the Clergy*, p. 25, folio, 1714.

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1643.] "By virtue of an ordinance which had passed in 1643, all crosses, crucifixes, representations of saints and angels, copes, surplices, hangings, candlesticks, basins, organs, &c. were carried out of the cathedral *and other churches*."—*Milner's History of Winchester*, vol. I. pp. 411, 412, 4to. 1809.

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Circa 1700.] "The Papists (like the cynic Diogenes, that went with his candle and lanthorn at noonday into the market-place to see if he could find an honest man there, because the sun could not shew him one,) at their idolatrous and preposterous mass, draw the window-curtains and window-shuts, as if they were ashamed that the sun should see such dark devotion, and dissipate the darkness (like that heavy plague sent by GOD to Egypt)—a darkness palpable, a darkness that might be felt: thus the dark shop commends the ware, and like other stage-plays, act at noonday by candlelight, to choose lest their tinsel-lace should not pass for silver-lace, nor their Bristol-stones for diamonds. Our fops with less reason do set up candles too on the altar, as well as the Papists: we must still be like them, and be popish apes, without so much as popish reasoning, silly though it be; ours is nonsense.

"For what signification of light can this ceremony be, any more than a stick? a candle unlighted is no more a significant ceremony of light, than a stick (before the fire touches it) is a fire-brand. I am not only ashamed of my fops, but really am ashamed to use any words about it; it is needless to expose it, and yet it is retained *as a thing of value*." — *The Ceremony Monger*, pp. 440, 441. *Hickeringill's Works*, 8vo. 1716.

S. BENEDICT'S, GRACE CHURCH.

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1807.] "Two large and elegant candlesticks, supporting wax candles, stand on the altar."—*Malcolm's Londinium*, vol. I. p. 323.

ALL-HALLOWS, BARKING.

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1828.] "The rails of the altar are composed of a handsome balustrade entirely constructed of brass; on the altar, which is insulated, are two massive candlesticks."—*Allen's History and Antiquities of London, &c.* 1828. 8vo. vol. III. part II. p. 172.

[73]

Altar Plate &c. at Bishop Aukland, and at Durham and Norwich Cathedrals.

Temp. Charles II.] "He [Bishop Cosin] also enriched that his new chapel at Aukland, and that in the Castle at Durham, with divers pieces of fair gilt plate, books, and other costly ornaments, with purpose that they should remain to his successors in that Bishoprick for ever.....He likewise gave to the Cathedral at Durham a fair carved lectern and litany-desk, with a large scallop-patten silver and gilt, for the use of the communicants there, which cost £45."—*Dugdale's Historical Account of the Cathedrals of York, Durham, and Carlisle,* p. 83, folio, 1715.

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Ibid.] "To the Cathedral of Norwich, whereof the one half to be bestowed on a marble tablet, with an inscription to the memory of Dr. John Overall, sometime Bishop there (whose chaplain he had been); the rest for providing some useful *ornaments for the altar,* £40."—*Dr. Cosin's Will. ibid.* p. 84.

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Church Ornaments.

1712.] "What are not fixed to the freehold of the church, but are the moveable goods belonging thereto, are called the utensils of the church.....as a decent pulpit cloth, a pulpit cushion, a cloth for the reading-desk, organs, *silver basins for the offertory,* branches for lights, *candlesticks,* and other such things."—*Prideaux's Directions to Churchwardens, edited by Tyrwhitt,* pp. 35, 36, 8vo. 1835.

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Form of the Consecration of Church Ornaments.

"Grant that all these ornaments dedicated here to Thee, and given to the use of Thy service, may be by this my ministry thereunto consecrated, and for ever set apart from all common and profane uses whatsoever.

"Grant that these patens and chalice which I here offer up unto Thee, may be accepted by Thee. That they may ever continue hallowed vessels in Thy House. That no superstition may grow unto them in their service, nor no profanation unhallow them. And that all which come to be partakers of the Sacrament of Thy blessed Body and Blood may come worthily, and receive the earnest of their eternal salvation."—*Form of Dedication and Consecration of a Church or Chapel*, 4to. 1703.

[77]

Altar-lights, Plate, Hangings, &c. enjoined by the present Rubrick.

1661. 13, 14 *Car. II.*] "And here it is to be noted, that such *ornaments of the church* and of the ministers thereof, at all times of their ministration shall be retained and be in use as were in this Church of England, by authority of Parliament, in the second year of the reign of King Edward VI."—*First Rubrick in the Book of Common Prayer.*

The Anglican Ritual, as celebrated in Cathedral and Collegiate Churches, and particularly in Durham Cathedral.

From about 1617 *till the Great Rebellion.**

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"The second cause of hindering the power and propagation of the Gospel is the Book of Common Prayer, which they [the Bishops] abused to the destruction, not edification, of people's faith; to the maintenance of superstition and ignorance; to the shouldering out of sermons by making reading as good as preaching; to please the people with pompous ceremonies, and to keep them in slavery under beggarly rudiments, which had a shew of holiness, of piety, and devotion, in giving worship to saints and angels, altars and images of godly men, confessors and martyrs.....especially in cathedrals where the people's ears are filled with delicate tones of singing and

* It will be observed, that the following illustrations of the Caroline Ritual are taken from the writings of a virulent puritan, and are in many particulars shamelessly untrue, *e. g.* in regard to the adoration of saints, angels, and images. This will further appear by comparing the charges made against the saintly Cosin, with his reply to them.—EDD.

players upon musical instruments; and their eyes fed with heart-ravishing contemplation of admirably painted organs and altars, and with pompous spectacles of glittering pictures and histrionical gestures, of cope-wearing canons, &c..... It may easily be made to appear that the Bishops, Deans, and Archdeacons, especially they of Durham and York, Bishop Neale, Bishop Harsnet, (with their abettors, Bishops Laud, Montague, Wren, Pierse, &c.) have corrupted and destroyed with their innovations the Book of Common Prayer... Most of the Bishops of our time...busy themselves in nothing more than in setting up altars with all manner of superstitious altar-furniture, crosses, crucifixes, candles, candlesticks, &c. Our Bishops think it their bounden duty, as soon as ever themselves are consecrated, to fall to the consecration of churches, church-yards, altars, organs, images, crosses, crucifixes, tapers, &c. Our Bishops think they seek the kingdom of GOD, and the righteousness thereof, when they persuade his Majesty to restore altars, organs, images, and all manner of massing trinkets, more brave than ever they were in the time of Popery. Our Bishops teach and maintain stoutly that altars, images, crosses, crucifixes, candlesticks, &c. are not repugnant to our religion, nor contrary to the authority of Scripture; [and]...would have them brought in again according to the pattern and after the example of the King's Royal Chapel, and...labour with all their might and main that the offence thereof may be spread through all the King's dominions, both cathedral and parish churches."—*Canterbury's Cruelty, &c. by Peter Smart, Introduction*, 4to. 1643.

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"The setting up of altars and images, with a multitude of superstitious ceremonies, changing of services, and corruptions of sacraments...beginning at Durham, [by the means of Bishop Neale and his chaplains after the death of Bishop James in May, 1617], have since that time spread themselves over all the cathedral, collegiate churches, and colleges of this realm.....That which Bishop Neale could not do in his own person, his chaplains and favourites of the Arminian faction did in other places. Dr. Laud, Bishop of S. David's, Bishop of Bath and Wells, Bishop of London, and Archbishop of Canterbury, Dr. Lindsell, Dean of Lichfield, Bishop of Peterborough, and Bishop of Hereford; Dr. Corbet, Bishop of Oxford, and Bishop of Norwich, besides his followers, Bishops Wren,

Montague, Howson, Goodman, Manwaring, White, Field, Wright, and Harsnet.....all these Bishops were zealous maintainers of altars and images, and other superstitious ceremonies depending upon altars, so that Bishop Neale and Bishop Laud, with their factious associates and creatures, have been *nostri fundi calamitas*—the ruin, the calamity, and misery of the noble Church of England, which they have pestered with ceremonies, and corrupted with unlawful innovations."—*A short Treatise of Altars, Altar-furniture, Altar-cringing, and Music of all the Quire, &c. appended to Canterbury's Cruelty.*

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"1. That after the death of Dr. James, late Bishop of Durham, Dr. Neale succeeding him in that Bishopric, during the time he was Bishop, the said Dr. Cosin...with Richard Hunt, late Dean, and others late Prebendaries of Durham, took away the Communion-table of that cathedral church, and erected an altar of marble stones set upon columns, with many cherubims thereupon, and a carved screen curiously painted and gilded, set over the same, which altar, copes, images, pictures, with other furniture, and unlawful alterations in the said church, cost the said Dean and Chapter above two thousand pound. To which altar thus set up were frequent bowings, which bowing did increase after Dr. Cosin came to be Prebend there, few going or coming into the said church without low obeisance; and Dr. Cosin did officiate at the said altar, with his face toward the east, and back toward the people, at the time of the administration of the Holy Communion.

"2. That the said Dean and Prebendaries bought one cope found in a search for mass-priests, whereupon was embroidered the image of the TRINITY, viz. an old man's face, a crucifix, and a dove; and other two copes, one having a crucifix upon it, which because they were short they cut and made into one, whereby the crucifix fell upon the hinder part of him that bare it; and another cope, which cost about two hundred pound: which copes they frequently used at the administration of the Holy Communion at the said altar, some of them preaching in a cope, and sitting to hear service in a cope in the said church.

"3. That the said Dean and Prebendaries did also bring in and practise in the said church sundry innovations in divine service, both in time and place, changing the morning prayer, to which about two hundred persons usually resorted, used for the space of sixty

years in the cathedral church of Durham.....into solemn service and singing, both instrumental and vocal, whereby it was brought to so late an hour, that some who frequently frequented the old morning prayer could not attend this.....And afterwards they took the old morning prayer quite away for divers years, and instead thereof divided the ordinary morning service, making two of one, whereby there were neither chapters nor psalms read at ten o'clock prayer.

"4. That the said Dean and Prebendaries set up and renewed many gorgeous images and pictures, three whereof were statues of stone; one of which standing in the midst represented the picture of CHRIST, with a golden beard, a blue cap, and sun-rays upon his head.

"5. That the said Dean and Prebendaries did use an excessive number of candles, more upon a Saint's day than upon the LORD'S day; and caused the same candles to be lighted in the said church in a new, strange, and superstitious manner, burning two hundred wax candles in one Candlemas night, whereof there were about sixty upon and about the altar, where there was no use of light, nor service then said: whereupon a popish priest spake, Let us papists resort to the said church, to see how Dr. Cosin and the Prebendaries of Durham do play our apes. Dr. Cosin set up some of these candles himself, and caused others with ladders to set up more round about the quire, some of which the said Dean sent his servant to take down: but Dr. Cosin did struggle with him in time of prayer to the great disturbance of the congregation. The manner of lighting the candles was this: they caused two choristers in their surplices to come from the west end of the quire, with lighted torches in their hands, who, after sundry bowings by the way to and at the altar, did light the candles upon the same with their torches; which done, they returned backwards with many bowings, their faces toward the altar, till they came to the quire-door: which ceremony of lighting the excessive number of candles came into the said church after Dr. Cosin was Prebendary.

"6. That the said Dean and Prebendaries did absolutely forbid and prohibit the psalms in metre to be sung before and after sermon, and at the administration of the Holy Communion; and instead thereof turned prayers and pieces of reading-psalms into anthems, and caused them to be sung, so that the people understood

not whether they were prayers or no.....and caused the organs to play, and the whole quire to sing at the administration of both the sacraments, to the great disturbance of those holy actions.

"7. That the said Dean and Prebendaries caused many pictures and carved images (besides those that were in the said church) to be set upon the font.....which font they caused to be removed from the ancient usual place in the quire, where it formerly stood, and placed it out of the quire where divine service is never read.

"8. That the said Dean and Prebendaries did cause a knife to be kept in the vestry for cutting of the sacramental bread, being appropriated only for that use; and was commonly called, known, and shewed to those who came to see the gay ornaments of the church, by the name of the consecrated knife. And Dr. Cosin did consecrate the cushions and forms by crossing them, before the people came to the Communion."—*Articles of the Commons' Declaration and Impeachment upon the complaint of Peter Smart, against John Cosin, &c. ibid.* pp. 7-10.

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"To the third [Article of Impeachment] I say, that Dr. Cosins was the principal man that made the alteration mentioned in the morning prayer, and a new solemn service to be sung at six of the clock in the morning, to which both myself and other members of the said church were compelled to come by Dr. Cosins, and amerced by him with consent of the others for default therein, which for my own part I was so afraid of, that my course being come to read the first lesson, I arose at twelve o'clock one night (supposing it had chimed four) and sat at the church-door until it was two, for which my long and weary watch, Dr. Cosins had my prayers for the new tricks he had brought in amongst.....To the sixth, I say, that for above thirteen or fourteen years last past, there were no psalms in the vulgar metre suffered to be sung by the congregation as formerly before and after sermons, and at the administration of the Holy Communion in the said cathedral church..... and at a fast, about fifteen years ago, Dr. Cosins commanded the choristers and singing-men to come to church in their habits, and the organs to play. The prayer after the Commination, &c. "Turn us, O Lord, &c." being turned into an anthem was solemnly sung... I have several times known the organs to play and the quire to sing at the administration of the Sacrament."—*The Answer and Examina-*

tion of Nicholas Hobson, singing-man of the Cathedral Church of Durham, aged about 92 years, the 14th of May, 1642, *ibid.* pp. 18-20.

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"It was ordered that prayers should be sung in the quire, after the same form that we have our ten-o'clock service from the beginning unto the ending with two lessons read. 4. And all the whole members to come in with their gowns and surplices. 6. Then for our ten-o'clock service we were commanded to begin with the ten Commandments, and with the Epistle and Gospel, Creed and anthem, with the collects after, and so an end, for Monday, Tuesday, Thursday, and Saturday. 7. On Wednesday, Friday, and Sunday, to begin with the Litany, the ten Commandments, the Epistle and Gospel, Creed. 8. Then the sermon, and after an anthem the collect, and an end. 9. So that before and after sermons and lectures we have had of late no psalms, but all anthems, and many of the ditties neither in the Bible nor Communion-book. 11. And every Sunday two or three copes worn. 12. And for the order of the Communion, when they come first to the Communion-table, at the entering of the door every one doth make a low congie to the altar, and so takes their place. 13. And then the priest goeth up to the Table, and there he makes a low congie. 14. Taketh up the bason, and maketh a low congie. 15. He goeth to all the communicants, the quire excepted, and taketh the offerings in that bason; he goeth up to the table, maketh a congie, and setteth down the bason. 16. Then he goeth to the end of the Table, and beginneth the exhortation, and goeth on until he cometh at *Lift up your hearts*, that he singeth, and the quire answereth, singing in strange tunes, so far as priest and answer goeth: then for the rest, one of the priests reads some part of it at the end of the Table. 17. And another sitting on his knees at the middle of the table, and after the prefaces, the priest begins, *Therefore with angels and archangels*, until he come to the three Holies, and then the quire singeth until the end of that: so in order he doth administer the Communion."—*Testimony of Richard Hutcheson, singing-man and organist of Durham, ibid.* pp. 26, 27.

[83]

"Durhamers would not suffer the sacrament of Baptism to be ministered without an hideous noise of organs and singers, with the sight also of many brave images on the font.....Bishop Neale's

chaplains, Cosin, Lindsell, James, Duncan, &c. all bowing to the altar a comely gesture, and they practise it very often and profoundly, especially at their coming in and going out.....The representation of the death and passion of CHRIST is an action of humiliation, of sorrow, and weeping. Why then should our cathedral priests of Durham, pompously and gloriously attired in sumptuous copes embroidered with images, come to a brave painted altar with pipers and singers, making delicate melody in such a time of humiliation?"—*Ibid.*

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"Our altar-worshippers bow their bodies down to the ground to the altar standing on the earth directly before their faces, yet they say they make legs to GOD and to CHRIST, not to the altar, than which what can be more absurd?.....To teach the choristers going up to the altar to make legs to GOD when they light the tapers, and when they have done them to go backwards with their faces towards the east, and looking on the altar make legs again to GOD; at every approaching near it, and every departure from it, at the taking up or setting down of any thing upon the altar, ever and anon to make a low curtsey.....is vain, superstitious, and idolatrous.

"Dr. Cosin dishonoured and reviled Christian people in the church, yet he made low legs to the altar, so low that his breech was higher than his head, as was proved before the Lords in Parliament."—*Ibid.* pp. 13, 14.

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"To this [Smart's charge, &c.] Dr. Cosin put in his answer, as far as he was concerned himself, upon oath; and proved it so well, even by Smart's own witnesses, that Mr. Glover, one of Smart's lawyers, told him openly at the bar of the House of Lords, that he was ashamed of him, and could not in conscience plead for him any longer. Whereupon the House of Lords dismissed the Doctor, and never sent for him more. As to the particulars of the charge against him, the Communion-table which is mentioned in it was set up by the Dean and Chapter, Mr. Smart himself being at that very time one of them, before Dr. Cosin was Prebendary there, or had ever seen the country: and the whole appurtenances and all the rest put together did not cost above £200, as appeared by the Chapter accounts. The copes also were brought thither before ever Dr. Cosin had any relation to the church, and whilst Mr. Smart

himself was not only Prebendary there, but allowed his part of the charge towards them, as appeared by the Act book. As for the picture of the TRINITY on any of the copes of the church, there was no such thing there in all Dr. Cosin's time, nor ever had been as far as could be learned. One of them indeed was embroidered with the story of the Passion; but that which the Doctor himself wore was only of plain white satin. The image of CHRIST, &c. which was said to be upon another of the copes, was nothing but the top of Bishop Hatfield's tomb, set up two hundred years before Dr. Cosin was born; and that too standing thirty feet high appeared not ten inches long, and so could hardly be discovered with any distinction by those who were not before advised what it was. As to the two hundred candles they were more than had been used all over the church in any day, and no more were lighted on Candlemas-day at night than on any other holy day, and sometimes less were set up that night than there had been on others. Nor did the Doctor ever forbid the singing of psalms, but used to sing them himself at morning prayers."—*Walker's Sufferings of the Clergy*, part II. p. 59.

Altars.

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Stone Altars.

1547, 1 *Edw. VI.*] "Two lights upon *the high altar*."—*Injunctions.*

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1549, 2 & 3 *Edw. VI. till* 1552, 5 & 6 *Edw. VI.*] "The priest standing humbly in the middes of *the altar*, setting both the bread and wine on *the altar* the priest shall say. Then the priest turning him to *the altar*, shall say. These words before rehearsed are to be said, turning still to *the altar*."—*Rubricks in the Book of Common Prayer.*

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Overthrow of Stone Altars by Edward VIth's Nobles, and the Zuinglian Gospellers.

"John a Lasco bringing with him a mixed multitude of Poles and Germans, obtained the privilege of a church for himself and his, distinct in government and forms of worship from the Church of

England. This gave a powerful animation to the Zuinglian Gospellers (as they are called by Bishop Hooper and some other writers) to practise first upon the Church of England; who being countenanced, if not headed, by the Earl of Warwick, (who then began to undermine the Lord Protector,) first quarrelled [with] the Episcopal habit, and afterwards inveighed against caps and surplices, against gowns and tippets; but fell at last upon *the altars, which were left standing in all churches by the rules of the Liturgy.* The touching on this string made excellent music to most of the grandees of the court, who had before cast many an envious eye on those costly hangings, that massy plate, and other rich and precious utensils which adorned those altars. And *what need of all this waste?* said *Judas,* when one poor chalice only, and perhaps not that, might have served the turn. Besides, there was no small spoil to be made of copes, in which the priest officiated at the Holy Sacrament [during the first four years of the reign of Edward VI., in conformity with the rubricks respecting vestments in his first Prayer-book which were confirmed by Elizabeth, again confirmed in 1662, and are still in force]; some of them being made of cloth of tissue, of cloth of gold and silver, or embroidered velvet; the meanest being made of silk or satin, with some decent trimming. And might not these be handsomely converted into private uses, to serve as carpets for their tables, coverlids to their beds, or cushions to their chairs or windows. Hereupon *some rude people are encouraged underhand to beat down some altars,* which makes way for an order of the council-table to take down the rest and set up tables in their places, followed by a commission to be executed in all parts of the kingdom for seizing on the *premises* to the use of the king. But as the grandees of the court intended to defraud the king of so great a booty, and the commissioners to put a cheat upon the court lords who employed them in it; *so they were both prevented* by the lords and gentry of the country, who thought the altar-cloths, together with the copes and plate of their several churches, to be as necessary for themselves as for any others. This change drew on the alteration of the former Liturgy, reviewed by certain godly prelates.....and confirmed by Parliament in the 5th and 6th years of this king, but almost as displeasing to the Zuinglian faction as the former was. In which conjuncture of affairs died King Edward the Sixth."—*Heylyn's History of the Reformation, Introd.*

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Queen Elizabeth's Permission for the substitution of Wooden for Stone Altars, provided that the former are placed Altarwise.*

1559. 1 *Eliz.*] "Whereas her Majesty understandeth, that in many and sundry parts of the realm the altars of the churches be removed, and tables placed for the administration of the Holy Sacrament, according to the form of the law therefore provided; and in some places the altars be not yet removed, upon opinion conceived of some other order therein to be taken by her Majesty's visitors; in the order whereof, saving for uniformity, *there seemeth no matter of great moment*, so that the Sacrament be duly and reverently ministered; yet for observation of one uniformity through the whole realm, and for the better imitation of the law in that behalf, it is ordered that no altar be taken down, but by the oversight of the Curate of the church and the churchwardens, or one of them at least, wherein no riotous or disordered manner be used. *And that the Holy Table in every church be decently made, and set in the place, where the altar stood*, and there commonly covered, as thereto belongeth."—*Injunctions.*

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Stone Altars retained in the Royal Chapels and the Cathedrals, at and after the Reformation.

Circa 1619.] "In King Edward's first Service-book the word *Altar* was permitted to stand, as being the same that Christians for many hundred years had been acquainted withal. Therefore, when there was such pulling down of altars, and setting up of tables, in the

* It has been recently asserted by persons of undoubted orthodoxy, that stone altars are forbidden by the Church of England. This statement however appears to be destitute of proof. The injunction of Elizabeth above cited *permits*, but does not enjoin, the removal of stone altars: such altars remained in Bishop Overall's time in the Chapels Royal and many of the Cathedrals, and they were in very many places restored by the Caroline Bishops and Confessors. The rubrick directs that "the chancels shall remain as they have done in *times past*," *i. e.* posterior to Edward the Sixth's second Prayer-book, and the removal of the ancient altars; and on the supposition that the altar is an "ornament of the church" (as affirmed by Bishop Cosins), it ought to be of stone in obedience to the rubrick, which directs that "such ornaments of the church shall be retained and be in use as were in this Church of England, by authority of Parliament, in the second year of the reign of King Edward VI."—EDD.

beginning of Queen Elizabeth's reign, she was fain to make an injunction to restrain such ungodly fury—(for which S. Chrysostom says, the Christians in his time would have stoned a man to death that should but have laid his hands on an altar to destroy it)—and appointed decent and comely tables covered to be set up again in the same place where the altars stood: thereby giving an interpretation of this clause [*The table at the Communion time shall stand in the body of the church or in the chancel*] in our Communion-book. For the word *table* here stands not exclusively, as if it might not be called an altar, but to shew the indifferency and liberty of the name; as of old it was called *Mensa* Domini, the one having reference to the participation, the other to the oblation, of the Eucharist. There are who contend now, it was the intent and purpose of our Church at this Reformation to pull down and wholly extinguish the very name of an altar: but all their reason being only the matter of fact that altars were then pulled down, and this place of the Liturgy that here it is called a table; we answer that the matter of fact proves nothing, being rather the zeal of the people that were newly come out of the tyranny that was used in Queen Mary's time. But if this were not by order of the Church, or according to the intent and meaning of the Church and State at the Reformation, how came it to pass then, that from that day to this *the altars have continued in the King's and Queen's households after the same manner as they did before?* They never dreamt there of setting up any tables instead of them: and likewise in *most cathedral churches, how was it that all things remained as they did before?* And it will be worthy the noting, that *no cathedral church had any pulling down, removing or changing the altar into a table, no more than in the court;* but in such places only where Deans and Prebends were preferred, that suffered themselves more to be led by the fashions of what they had seen at Strasburg in Germany, and Geneva in France, and Zurich in Switzerland, than by the orders of the Church of England established, and continued in her Majesty's family, the likeliest to understand the meaning of the Church and State than any other place. Therefore they that will not either endure we should have, or they who will not believe we have, any altar allowed or continued in our Church (howsoever as it is here, and as it is in most of the Fathers, sometimes called a table), *let them go to the King's court and most of our cathedral churches,* and enquire how long they have stood there,

and kept that name only, as being indeed the most eminent and the most useful among Christians."—*Bishop Overall's Notes on the Common Prayer in Nicholls' Commentary*, p. 37.

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"That a rail about the Communion-table is one of the ingredients to make up an high altar or a popish altar.....may appear by all the cathedral churches, in which only *high altars have been continued* since times of Reformation, all which also have been railed in, and all the communicants made to receive kneeling at the rails, and nowhere else."—*Retractation of Mr. Chancy*, pp. 6, 7.

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Name and Position of the Holy Table.

"The Sacrament of the LORD's Supper they [the first Reformers] called the Sacrament of the Altar, as appears plainly by the statute, 1 Edward VI., entituled 'An Act against such as speak irreverently against the Sacrament of the Body and Blood of CHRIST, commonly called the Sacrament of the Altar,' for which consult the body of the Act itself. Or, secondly, by Bishop Ridley (one of the chief compilers of the Common Prayer-book), who doth not only call it the 'Sacrament of the Altar,' affirming thus, 'that in the Sacrament of the Altar is the natural Body and Blood of CHRIST,' &c., but in his reply to an argument of the Bishop of Lincoln's, taken out of S. Cyril, he doth resolve it thus, viz. 'the word *altar* in the Scripture signifieth as well the altar whereon the Jews were wont to offer their burnt-sacrifice as the table of the LORD's Supper: and that S. Cyril meaneth by this word *altar*, not the Jewish altar, but the table of the LORD,' &c. (*Acts and Mon.* part III. pp. 492, 497.) Thirdly, by Bishop Latimer, his fellow-martyr, who plainly grants 'that the LORD's Table may be called an altar, and that the Doctors called it so in many places, though there be no propitiatory sacrifice, but only CHRIST.' (Part II. p. 85. Fourthly, by the several affirmations of John Lambert and John Philpot, two learned and religious men, whereof the one suffered death for religion under Henry VIII., the other in the fiery time of Queen Mary: this Sacrament being called by both the Sacrament of the *Altar* in their several times: for which consult the *Acts and Monuments*, commonly called the *Book of Martyrs*. And that this Sacrament might the longer preserve that name, and the LORD's Supper be adminis-

tered with the more solemnity, it was ordained in the Injunctions of Queen Elizabeth no altar should be taken down but by oversight of the Curate of the church and the churchwardens, or one of them at least; and that the Holy Table in every church be decently made and set up in the place where the altar stood, and there commonly covered as thereto belongeth. It is besides declared in the Book of Orders, anno 1561, published about two years after the said injunction, 'That in the place where the steps were the Communion-table should stand: and that there shall be fixed on the wall over the Communion-board the table of GOD'S precepts imprinted for the same purpose.' The like occurs in the advertisement published by the Metropolitan and others the High Commissioners, 1565, in which it is ordered 'that the parish shall provide a decent table, standing on a frame, for the Communion-table, which they shall decently cover with a carpet of silk, or other decent covering, and with a white linen cloth in the time of the administration, and shall set the Ten Commandments on the east wall over the said table.' All which being laid together amounts to this, that the Communion-table was to stand above the steps and under the Commandments, therefore all along the wall on which the Ten Commandments were appointed to be placed, which was directly where the altar had stood before." —*Heylyn's Cyprianus Anglicus, Preface.*

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A Stone Altar erected in Durham Cathedral.

1626.] "In the years 1626 and 1627, Master John Cosins, a great acquaintance and comrade of this Archbishop's [Laud], set up a goodly *stone* altar (railed in altarwise, adorned with pictures, candlesticks, tapers, basins, altar-cloths having superstitious images upon them) instead of a Communion-table, and bowed constantly to it.....in that cathedral."—*Canterbury's Doom*, p. 78.

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Ibid. in Worcester Cathedral.

1635.] "*An altar stone of marble* erected and set upon four columns."—*Ibid.* p. 81. *An account given of what service the Dean of Worcester did at his Majesty's cathedral there, what time he first came thither, in November last*, 1634.

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Stone Altar in Henry VII's. Chapel.

1643.] "Sir Robert Harlow.....breaking into Henry the Seventh's chapel, brake down the altar-stone which stood before that goodly monument of Henry the Seventh: the stone was touch-stone, all of one piece, a rarity not to be matched that we know of in any part of the world."—*Mercurius Rusticus*, p. 238.

"For the remaining passage in this first paragraph, where it is said 'that altars were removed by law, and tables placed in their stead, in all or the most churches in England;' and for the proof thereof the Queen's injunctions cited as if they did affirm as much, it is plain that there is no such thing in the said injunction. The Queen's injunctions, an. 1559, tell us of neither all nor most, as it is alleged, but only say, that 'in many and sundry parts of this realm the altars in the churches were removed, and tables placed for the administration of the Holy Sacrament,' &c. Sundry and many are not all nor most in my poor conceit: and it is plain by that which follows, not only that 'in other places the altars were not taken down upon opinion of some further order to be taken in it by the Queen's Commissioners; but it is ordered 'that no altar shall be taken down without the oversight of the Curate and one of the churchwardens at the least, and that too with great care and caution, as before is said. Nay, the Commissioners were contented well enough that the altars formerly erected might have still continued, declaring, as it doth appear by the said injunction, that the removing of the altar seemed to be a matter of no great moment; and so it is acknowledged by this Epistoler in the following paragraph, where he confesseth it in these words: 'It seems the Queen's Commissioners were content that they [the altars] should stand, as we may guess by the injunction 1559, in which we have that great advantage which Tully speaks of—confitentem reum. The Queen's Commissioners, as they had good authority for what they did, so we may warrantably think that they were men of special note and able judgments; and therefore, if they were contented that the altars formerly erected should continue standing, (as the Epistoler confesseth,) it is a good argument that in the first project of the Reformation neither the Queen nor her Commissioners disallowed of altars, or thought them any way unserviceable to a church reformed. So that, for ought appears unto the contrary, neither the

Article, nor the Homily, nor the Queen's injunctions, nor the Canons of 1572, have determined anything; but that as the LORD'S Supper may be called a sacrifice, so may the Holy Table be called an altar, and consequently set up in the place where the altar stood."—*Heylyn's Coal from the Altar.*

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Position of the Altar.

1636.] "Have you...a convenient and decent Communion-table, with a carpet of silk or some other decent stuff continually laid upon the table at the time of divine service, and a fair linen cloth thereon laid at the time of administering the Communion? And is the same table placed conveniently so as the minister may best be heard in his administration, and the greatest number may reverently communicate? to that end doth it ordinarily *stand up at the east end of the chancel, where the altar in former times stood, the ends thereof being placed north and south?*"—*Bishop Wren's Visitation Articles. Canterbury's Doom*, p. 96.

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1637.] "Have you a decent table, on a frame, for the Holy Communion, *placed at the east end of the chancel?*"—*Articles to be enquired of in the Archdeaconry of Buckingham, ibid.* p. 89.

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Position of the Altar defended.

1637.] "The thirteenth innovation is, the placing of the Holy Table altarwise at the upper end of the chancel, that is, the setting of it north and south, and placing a rail before it to keep it from profanation, which, Mr. Burton says, is done to advance and usher in popery. To this I answer, that 'tis no popery to set a rail to keep profanation from the Holy Table; nor is it any innovation to place it at the upper end of the chancel as the altar stood. And this appears both by the *practice* and by the *command* and *canon* of the Church of England. First, by the practice of the Church of England: for in the King's royal chapels and divers cathedrals, the Holy Table hath ever since the Reformation stood at the upper end of the quire, with the large or full side towards the people: and though it stood in most parish churches the other way, yet whether there be not more reason the parish churches should be made conformable to the cathedral and mother churches, than the cathedrals to

them, I leave to any reasonable man to judge. But howsoever I would fain known how any discreet moderate man dares say, that the placing of the Holy Table *altarwise* (since they will needs call it so) is done either to advance or usher in popery? For, did Queen Elizabeth banish popery, and yet did she all along her reign, from first to last, leave the Communion-table so standing in her own chapel royal in S. Paul's and Westminster, and other places; and all this of purpose to advance or usher in that popery which she had driven out? And since her death have two gracious kings kept out popery all their times, and yet left the Holy Table standing as it did in the Queen's time, and all of purpose to advance or usher in popery which they kept out? Or what's the matter? May the Holy Table stand this way in the King's chapel or cathedral, or Bishop's chapels, and not elsewhere? Surely, if it be decent and fit for GOD'S service, it may stand so (if authority please) in any church. But if it advance or usher in any superstition and popery, it ought to stand so in none. Nor hath any King's chapel any prerogative (if that may be called one) above any ordinary church to disserve GOD in, by any superstitious rites.....Secondly, this appears by the canon or rule of the Church of England too, for 'tis plain by the last injunction of the Queen, that the Holy Table ought to stand at the upper end of the quire, north and south, or altarwise. For the words of the Queen's injunctions are these: *The Holy Table in every church* (mark it, I pray, not in the royal chapel or cathedrals only, but in *every* church) *shall be decently made and set in the place where the altar stood.* Now the altar stood at the upper end of the quire, north and south, as appears before by the practice of the Church.....So you see here's neither popery nor innovation in all the practice of Queen Elizabeth or since. These words of the injunction are so plain, as that they can admit of no shift."—*Archbishop Laud's Speech in the Star Chamber*, pp. 57–67, 4to. 1637.

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A Stone Altar replaced with the approbation of King Charles the Martyr.

1636.] "My Lord [Bishop of Lincoln] in his certificate mentions two particulars fit for your Majesty's notice: the first is, that one of his clergy in Bedfordshire, a learned and pious man (as he saith), set up a stone upon pillars of brick for his Communion-table, believing

it to have been the altar-stone. And because this appeared to be but a grave-stone, and for avoiding of further rumours in that country among the preciser sort, his Lordship caused it to be quietly removed, and the ancient Communion-table placed in the room of it."

[*The King's marginal note.*] "This may prove a bold part in the Bishop, and the poor Priest in no fault."—*Archbishop Laud's Annual Accounts of his Province to the King. Laud's Troubles, &c.* pp. 542, 543.

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Position and Material of the Altar.

1638.] "Is the Communion-table fixedly set in such convenient sort and place within the chancel as hath been appointed by authority, according to the practice of the ancient Church, that is, at the east end of the chancel, close unto the wall, upon an ascent or higher ground, that the officiating Priest may be best seen and heard of the communicants in that sacred action?

"Is your Communion-table or altar of *stone*, wainscot, joyner's work, strong, fair, and decent? What is it worth in your opinion were it to be sold?"—*Bishop Montague's Visitation Articles, Chapter* III. *Cambridge Edit.* pp. 50, 52.

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Position of the Altar determined by Convocation.

1640.] "It was ordered by the injunction and advertisements of Queen Elizabeth of blessed memory, that the Holy Table should stand in the place where the altars stood, and accordingly have been continued in the royal chapels of three famous and pious princes, and in most cathedral and some parochial churches, which doth sufficiently acquit the manner of placing the said tables from any illegality or just suspicion of popish superstition or innovation; and therefore we judge it fit and convenient that all churches and chapels do conform themselves in this particular to the example of the cathedral or mother churches, saving always the general liberty left to the Bishop by law during the time of administration of the Holy Communion. And we declare that this situation of the Holy Table doth not imply that there is or ought to be esteemed a true and proper altar whereon CHRIST is again really sacrificed: but it is, and may be called an altar by us, in that sense in which the primitive Church called it an altar, and no other."—*Canon* VII.

Adoration towards the Altar.

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Universally practised at, and some time after, the Reformation.

"As for the duties of the people in those times and places, it was expected at their hands that *due and lowly reverence* should be made at their first entrance into the church; the place on which they stood being, by consecration, made holy ground, and the business which they came about being holy business. For this there was no rule or rubrick made by the first Reformers, and it was not necessary that there should; the practice of God's people in that kind being so universal (*vide Catholicæ Consuetudines*), by virtue of a general and continual usage, that there was no need of any canon to enjoin them to it. Nothing more frequent in the writings of the ancient Fathers than *adoration towards the east*, which drew the primitive Christians into some suspicion of being worshippers of the sun. *Inde suspicio quod innotuerit nos versus Orientis regionem precari*, as Tertullian hath it. And though this pious custom began to be discontinued, yet there remain some footsteps of it to this very day. For first it was observed by the Knights of the most noble Order of the Garter, (who I am sure hate nothing more than superstitious vanities,*) at their approaches toward the altar in all the solemnities of that order. Secondly, in the offerings or oblations made by the Vice-Chancellor, the Proctors, and all proceeders in the arts and faculties at the Act at Oxon. And thirdly, by most countrywomen, who in the time of my first remembrance, and a long time after, made their obeisance towards the east, before they betook themselves to their seats, though it was then taken (or mistaken rather) for a courtesy made unto the minister; revived more generally in these latter times (especially amongst the clergy) by the learned and reverend Bishop Andrewes, a man as much versed in primitive antiquity, and as abhorrent of any thing which was merely popish, as the greatest precisian in the pack."—*Heylyn's Cyprianus Anglicus, Introduction*, p. 17.

* See Peter Smart's celebrated Sermon on the text, "I have hated them that hold of superstitious vanities."—Edd.

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Practised in Parish Churches and by the Knights of the Garter.

1560, *2 Eliz.*] "The Holy Table seated in the place of the altar, the people making their *due reverence* at their first coming into the church.....The ancient ceremonies accustomably observed by the Knights of the Garter in their *adoration towards the altar*, abolished by King Edward VI. and revived by Queen Mary, were by this Queen [Elizabeth] retained, as formerly in her father's time; which made that order so esteemed among foreign princes, that the Emperors Maximilian and Rodolphus, the French Kings Charles IX. and Henry III., together with Francis, Duke of Montmorency, though of a contrary religion to her, did thankfully accept of their elections into that society."—*Heylyn's History of the Reformation*, pp. 123, 124.

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Practised in Cathedrals.

AT GLOUCESTER CATHEDRAL.

1616.] "He [Archbishop Laud, when Dean of Gloucester] caused the LORD's Table to be removed, and placed altarwise at the east end of the quire, close under the wall, with the ends north and south, with popish furniture upon it; *bowed towards it himself, and commanded the singing-men, choristers, and other officers of the church to make like obeisance to it.*"—*Canterbury's Doom*, p. 75.

AT DURHAM CATHEDRAL.

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1628.] "I have seen, I have seen, I say, the Priest (so will he needs be called) take up the Body and Blood after consecration, and holding them in his hands, *make a low leg to the altar;* and before he set them down again, *bow himself devoutly and worship the altar*.....What is it to prefer a stone or a piece of wood before the Body of CHRIST, if this be not? to *bow to His altar*, and not to His Body; to make many legs to the King's chair, and none to the King himself? And this is evident by their daily practice, for *the altar is every day worshipped with ducking to it*, though there be no communion, nor any man there.....*Duck no more to our altar* when you come in and go out: I assure you it is an idol, a damnable idol, as it is used. Remember GOD's commandment, 'Thou shalt not make to thyself the likeness of any thing in heaven above, or in the earth beneath; thou shalt not bow down to them, nor worship them.'

How dare you disobey God, nay mock God, as the Priest doth, who stands at the altar in a cope, and there reads with a loud voice, 'Thou shalt not bow down to them, nor worship them;' and as soon as he hath done reading, as when he began to read, he turns him about, *bows down again and worships the altar*.....how dare ye then bow down and worship an altar, a counterfeit altar, the image of an altar, and no better?"—*Sermon by Peter Smart*, pp. 13, 27.

AT CANTERBURY CATHEDRAL.

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1634.] "Doctor Thomas Jackson, the ancientest prebend of this cathedral, witnessed upon oath, *viva voce*, that the Archbishop of Canterbury sent down statutes to their cathedral, subscribed with his own hand, to the observation of which they were all sworn: that by one of these statutes they were enjoined to *bow unto the altar* at their coming in and going out of the quire, and approaches to the altar; the words were, that they should *adorare versus altare:* that this bowing was of late constantly practised by the prebends—among others, by himself."—*Canterbury's Doom*, p. 79.

AT WINCHESTER CATHEDRAL.

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1635.] "From Canterbury we shall next hunt this Romish fox to the cathedral of Winchester; where keeping a visitation in the year 1635, by Sir Nathaniel Brent his vicar-general, he did, by his injunctions under seal, enjoin them to provide four copes, to rail in the Communion-table and place it altarwise, *to bow unto it*, and daily to read the Epistles and Gospels at it."—*Ibid.*

AT HEREFORD AND OTHER CATHEDRALS.

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"That every one is to bow *versus altare*."—*Statutes made by Archbishop Laud for the Cathedral Church of Hereford.*

"The like innovations were introduced and prescribed by his injunctions and new statutes in *all or most cathedrals in England and Wales*."—*Ibid.* p. 80.

[109]

Practised at Cambridge.

1637.] "Many things had been done at Cambridge in some years last past, in order to the work in hand, as beautifying their chapels,

furnishing them with organs, advancing the Communion-table to the place of the altar, adorning it with plate and other utensils for the Holy Sacrament, defending it with a decent rail from all profanations, and *using lowly reverence and adorations* both in their coming to those chapels and their going out.....Not only in the chapels of some private colleges, but in S. Mary's church itself, being the public church of that University, the table was railed in like an altar, *towards which many of the Doctors, Scholars, and others usually bowed.*"—*Heylyn's Cyprianus Anglicus*, pp. 314, 315.

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"Mr. Wallis.....deposed, that in the University church of S. Mary's there was an altar railed in, to which the Doctors, Scholars, and others *usually bowed.* Master Nicholas le Greise witnessed upon oath, that the Master, Fellows, and Scholars of that house (S. Peter's College), at their entering into and going out of the chapel, *made a low obeisance* to the altar, being enjoined by Dr. Cosins under a penalty (as they reported) to do it, and none of them might turn their backs towards the altar going in nor out of the chapel."—*Canterbury's Doom*, p. 74.

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At Ware.

1637.] "At the consecration of Sir Thomas Fanshaw's chapel in Ware parish, being minister of the place I was commanded by the Bishop to be present by all means; being there, I saw the Bishop himself, Sir Thomas, and divers others, that bowed to, or at the least towards, the Table, being railed in, before that any Sacrament was administered at it. Was it not a worshipful joiner that made such a worshipful table, yea, that such great personages should do such obeisance unto?"—*The Retractation of Mr. Chancy, &c.* p. 17.

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At Oxford.

1638.] "Master Corbet (a Fellow of Merton College) deposed, that in the year 1638, the Archbishop being visitor of that college, began his visitation there, by Sir John Lamb, his deputy: that one article propounded to the Warden and Fellows was this, *Whether they made due reverence (by bowing towards the altar or Communion-table)* when they came into the chapel?.....Afterwards the Archbishop

sent injunctions to Merton College, whereof this was one: *Habeant debitam reverentiam ad mensam* DOMINI, whereby he meant this bowing to the altar, as the visitors and common practice expounded it; the visitors afterwards questioning those who bowed not: that this course continued till this present Parliament, and was generally practised at S. Mary's and throughout the University.....This their ceremony of bowing to and prostration before the altar was so well pleasing, and well known to the Archbishop himself, that in one of his letters sent to the University of Oxford, (dated at Lambeth, 28th January, 1639, recorded in their public Register, f. 166,) he importunes them to pray for him, as oft as they should prostrate themselves before the altar, in these very terms—"Quoties *coram altare* DEI et CHRISTI Ejus *procidatis*, videte sitis inter orandum memores mei peccatoris; sed et amici et cancellarii vestri. W. Cant." ...During the time of his government [as Chancellor] Communion-tables were turned, railed in altarwise, changed into altars; scholars of all sorts and degrees enjoined by statutes and oaths (especially in the public Act solemnities) to bow themselves down and yield due reverence to the altar, to present their oblations thereat, which they must neither refuse nor neglect under pain of five shillings fine, and other arbitrary punishments; Latin service with the chanting of it, and solemn processions introduced, enjoined, copes used, crucifixes repaired."—*Canterbury's Doom*, pp. 71, 73.

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Archbishop Laud's Defence of Adoration towards the Altar.

1637.] "One thing sticks much in their stomachs, and they call it an *innovation* too; and that is, *bowing, or doing reverence at our first coming into the church, or at our nearer approaches to the Holy Table, or the altar*, (call it whether you will), in which they will needs have it *that we worship the Holy Table, or* GOD *knows what.*

"To this I answer, first, that GOD forbid we should worship any thing but GOD Himself. Secondly, that if to worship GOD when we enter into His House, or approach His altar, be an innovation, 'tis a very old one. For Moses did reverence at the very door of the Tabernacle. (Num. xx. 6.) Hezekiah, and all that were present with him, when they had made an end of offering, bowed and worshipped. (2 Chron. xxix. 29.) David calls the people to it with a *Venite, O come let us worship and fall down, and kneel before the*

LORD *our Maker*, (Psalm xcv. 6.): and in *all* these places (I pray mark it) 'tis *bodily worship*. Nor can they say this was Judaical worship, and now not to be imitated. For long before Judaism began, Bethel, the House of GOD, was a place of reverence, (Gen. xxviii. 17.): therefore, certainly of and to GOD. And after Judaical worship ended, *Venite adoremus*, as far upwards as there is any track of a liturgy, was the Introitus of the priest all the Latin Church over. And in the daily Prayers of the Church of England this was retained at the Reformation: and that psalm in which is *Venite adoremus*, is commanded to begin the morning service of every day. And for ought I know, the priest may as well leave out the *venite* as the *adoremus*, the *calling* the people to their duty, as the *duty* itself, when they are come. Therefore, even according to the Service-book of the Church of England, the priest and the people both are called upon for *external* and *bodily* reverence and worship of GOD. Therefore they which do it do not *innovate*.....For my own part I take myself bound to worship with *body*, as well as in soul, whenever I come where GOD is worshipped.....But this is the misery; 'tis superstition now-a-days for any man to come with more reverence into a church than a tinker and his bitch come into an alehouse: the comparison is too homely, but my just indignation at the profaneness of the times makes me speak it.

"And you, my honourable Lords of the Garter, in your great solemnities you do your reverence, and to ALMIGHTY God I doubt not; but yet it is *versus altare*, towards His altar, as the greatest place of GOD's residence upon earth—I say the greatest, yea, greater than the pulpit; for *there* it is *Hoc est Corpus Meum*, this is My Body; but in the pulpit 'tis at most but *Hoc est verbum Meum*, this is My word. And a greater reverence, no doubt, is due to the *Body* than to the *word* of our LORD; and so, in relation, answerably to the *Throne*, where His Body is usually present, than to the *seat* where His word useth to be proclaimed. And GOD hold it there at His word; for, as too many men use the matter, 'tis *Hoc est verbum Diaboli*, this is the word of the devil, in too many places: witness sedition and the like to it;—and this reverence ye do when ye enter the chapel, and when you approach nearer to offer. And this is no *innovation*, for you are bound to it by your order, and that's not new. And idolatry it is not, to worship GOD towards His Holy Table: for if it had been idolatry, I presume Queen Elizabeth and King James would not have practised it, no, not in those solemnities,

And being not idolatry, but true Divine worship, you will, I hope, give a poor priest leave to worship GOD as yourselves do: for if it be GOD'S worship, I ought to do it as well as you; and if it be idolatry, you ought not to do it more than I. I say again, I hope a poor priest may worship GOD with as lowly a reverence as you do, since you are bound by your order and by your oath, according to a constitution of Henry v. (as appears *In Libro Nigro Windasoriensi*, p. 65), to give due honour and reverence *Domino Deo et altari Ejus, in modum virorum Ecclesiasticorum;* that is, to the LORD your GOD, and to His altar, (for there is a reverence due to that too, though such as comes far short of Divine worship); and this is the manner, as ecclesiastical persons both worship and do reverence.....Now if you will turn this off, and say it was the superstition of that age so to do, Bishop Jewel will come in to help me there: for where Harding names divers ceremonies, and particularly *bowing themselves and adoring at the Sacrament*—I say adoring *at* the Sacrament, not adoring *the* Sacrament; there Bishop Jewel (that learned, painful, and reverend prelate) approves all, both the kneeling and *the bowing*, and the standing up at the Gospel (which, as ancient as it is in the Church, and a common custom, is yet fondly made another of their innovations).* And further, the Bishop adds, 'That they are all commendable gestures and tokens of devotion, so long as the people understand what they mean and apply them unto GOD.' Now with us the people did ever understand them fully and apply them to GOD, and to none but GOD, till these factious spirits and their like, to the great disservice of GOD and His Church, went about to persuade them that they are superstitious if not idolatrous gestures; as they make every thing else to be where GOD is not served slovenly."—*Speech delivered in the Star Chamber on the 14th of June, 1637, at the Censure of Bastwick, Burton, and Prynne, by Archbishop Laud*, pp. 43, 52.

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Adoration towards the Altar at Archbishop Laud's Chapel.

"This Archbishop.....himself and his chaplains, in their ingress and egress, used very low incurvations to the altar, and at their approaches to it to celebrate the Holy Sacrament, or consecrate Bishops, and in their returns down from it they used three very

* Bishop Jewel's Reply to Harding's Answer, Art. 3, Div. 29.

low bowings or duckings of their heads and bodies to the altar."—*Canterbury's Doom*, p. 63.

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At the Royal Chapel, Whitehall.

"Having hunted this popish vermin from place to place in his own kennel, and bolted him out thence, we shall next pursue him from Lambeth, cross the Thames, to the King's own Royal Chapel at Whitehall: whereupon his coming to be Dean of his Majesty's Chapel, and after that Archbishop of Canterbury, he introduced *bowing to the altar*, himself there constantly practising this ceremony at his ingress, egress, (a lane being made for him to see the altar and do his reverence to it), and at all his approaches towards and to the altar; which bowing and veneration his Majesty's chaplains were there likewise enjoined by him to practise.....By this means he perverted, seduced *many thousands* of his Majesty's subjects, who from this pattern fell to a studious practice of bowing to altars."—*Ibid.* p. 67.

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"In the next charge, Mr. Sergeant is gone back again to Whitehall. The witnesses are Mrs. Charnock and her daughter. They say they went (being at court) into the chapel.....and that while they were there, Dr. Brown, one of the King's chaplains, came in, *bowed towards the Communion-table*, and then at the altar kneeled down to his prayers. I do not know of any fault Dr. Brown committed, either in doing reverence to GOD, or praying there."—*Archbishop Laud's Troubles, &c.* p. 330.

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Enjoined by Bishop Montague.

1638.] "Do your parishioners uncover their heads, sit bare all service-time, kneel down in their seats, *bowing towards the chancel and Communion-table*, and use those several postures which fit the several acts and parts of divine service?"—*Bishop Montague's Visitation Articles, Camb. Edit.* p. 66.

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Recommended by Bishop Morton.

1635.] "The like difference may be discerned between your [the Church of Rome] manner of reverence in bowing towards the altar

for adoration of the Eucharist only, and ours in bowing as well when there is no Eucharist on the table as when there is; which is not to the table of the LORD, but the LORD of the table, to testify the communion of all the faithful communicants thereat, even as the people of GOD did in adoring Him before the ark, His footstool, Ps. xcix. &c."—*Romish Sacrifice*, lib. vi. cap. 5, sect. 15, fol. 1635.

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Defended from the Charge of Idolatry.

"The accusation is shameful of many in our kingdom, that they worship the altar when they bow down before it: I might as well accuse the holy angels to worship the throne, because they fall down towards it, as many blame these for worshipping the altar who bow towards the Holy Table or altar. Such fault-finders will not discern that the bowing is before the altar, the adoration to GOD, and alike howsoever the Holy Table be sited."—GOD'S *House and* GOD'S *Honour, by T. Yates*, p. 6.

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Recommended by Convocation.

1640.] "Whereas the church is the house of GOD, dedicated to His holy worship, and therefore ought to mind us both of the greatness and goodness of His Divine Majesty, certain it is that the acknowledgement thereof, not only inwardly in our hearts, but also outwardly in our bodies, must needs be pious in itself, profitable unto us, and edifying unto others. We therefore think it very meet and behoveful, and heartily commend it to all good and well-affected people, members of this Church, that they be ready to tender unto the LORD the said acknowledgement by *doing reverence and obeisance both at their coming in and going out of the said churches, chancels, or chapels*, according to the most ancient custom of the primitive Church in the purest times, and of this Church also for many years of the reign of Queen Elizabeth. The reviving therefore of this ancient and laudable custom we heartily commend to the serious consideration of all good people, not with any intention to exhibit any religious worship to the Communion-table, the east, or church, or any thing therein contained, in so doing, or to perform the said gesture in the celebration of the Holy Eucharist upon any opinion of a corporal presence of the Body of JESUS

CHRIST on the Holy Table, or in the mystical elements, but only for the advancement of GOD'S Majesty, and to give Him alone that honour and glory that is due unto Him, and no otherwise. And in the practice or omission of this rite, we desire that the rule of charity prescribed by the Apostle may be observed, which is, that they which use this rite, despise not them who use it not; and that they who use it not, condemn not those that use it."—*Canon* VII.

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Stigmatised by Bishop Williams.

1641.] "Do you know of any parson, vicar, or curate that hath introduced any offensive rites or ceremonies into the Church not established by the laws of the land; as, namely, that make *three courtesies* towards the Communion-table, that call the said Table an altar, that enjoin the people at their coming into the church to *bow towards the east*, or towards the Communion-table?"—*Articles to be enquired of in the Diocese of Lincoln*, 4to. *Lond.* 1641.

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Practised after the Restoration.

1665-6.] "[February] 26th.....Took coach and to Windsor, to the Garter; thither sent for Dr. Childe, who came to us and carried us to S. George's chapel, and there placed us among the Knights' stalls; and hither come cushions to us, and a young singing-boy to bring us a copy of the anthem to be sung: and here for our sakes had this anthem and the great service sung extraordinary, only to entertain us.....It is a noble place indeed, and a good quire of voices. *Great bowing by all the people, the poor Knights in particularly, to the altar.*"—*Pepys's Memoirs*, vol. I. p. 394.

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1685.] "In church to behave himself always very reverently, nor ever turn his back upon the altar in service-time, nor on the minister when it can be avoided; to stand at the lessons and Epistles as well as at the Gospel, and especially when a psalm is sung; to bow reverently at the name of JESUS whenever it is mentioned in any of the Church's offices; to turn towards the east when the Gloria Patri and the Creeds are rehearsing; *and to make obeisance at coming into and going out of church, and at going up to and coming down from the altar*, are all ancient and devout usages, and

which thousands of good people of our Church practise at this day, and amongst them, if he deserves to be reckoned amongst them, T. W.'s dear friend."—*Mich. Hewetson's Memorandums concerning the Consecration of the church of Kildare, and the Ordination of his dear friend Thomas Wilson, with some advices thereupon. Life of Bishop Wilson.*

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Circa 1682.] "So that all are nonconformists...*that bow towards* the altar, and set great candles thereon, and bow at the name of JESUS."—*The Black Nonconformist. Hickeringill's Works,* vol. II. p. 87.

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"But does any man speak against their [the Spiritual Courts'] fees? or bring down a fee of a marriage from fifteen shillings to a poor five shillings; or dare speak against illegal ceremonies, bowing and ducking, and cringing to the east, to the altar, towards the lighted candles? Where is the villain? stop his mouth, gag him, pillory him, cross him, curse him, excommunicate him, gaol him, nay, mancatch him, indict him, sue him, vex him, plague the *Tom-tell-truth,* nay, hang him if possible."—*Ibid.* vol. II. p. 147.

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"Bowing to the altar, a place which some men never pass by *but they bow:* they ought to lose their spiritual promotions for such superstition."—*Ibid.* vol. II. p. 89.

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Practised by the Knights of the Garter.

1730.] "The poor Knights moved from their situation in the north aisle, [of S. George's Chapel, Windsor,] going by pairs down to the western end of the aisle, and then passing up through the middle aisle, entered into the choir, and in the middle thereof they, in a joint body, *made their reverences* first *to the altar,* and turning about in a body made their obeisances towards the Sovereign's stall, and passing up to the steps near to the altar there divided themselves, and stood on each side one below the other, the juniors nearest to the rails. The Prebendaries stayed at the door of the choir until the poor Knights had thus placed themselves, and then entered by pairs, *making the like double reverences,* in a body together, and entered into their seats under the stalls.....While the Prebendaries

were thus entering into their seats, the officers-of-arms, according to their degrees, entered into the choir, *made their double reverences* in a body jointly, and passed up near to the rails.....Then the Knights companions entered into the choir.....and being come a little way beyond the Sovereign's stall, made *double reverences* in the middle of the choir, and being come up against their respective stalls, *repeated their obeisances*.....His Royal Highness the Prince of Wales entered *with the like reverences*, and stood under his banner. .....The Sovereign at his entry into the chapel *made his reverence to the altar only*.....The Sovereign being placed, Garter went into the middle of the choir, and after his *double reverences*, having his rod or sceptre in his hand, turned himself to the Prince of Wales, who thereupon came from under his banner into the midst of the choir, and there *made his reverence to the altar* and to the Sovereign in his stall, and then went up the nearest way to his stall, where he repeated the same reverences.....The two senior Knights, the Dukes of Somerset and Argyll...came out into the middle of the choir, opposite to their own stalls, and *made their reverences*... and being advanced to the degrees or first step towards the altar, *made their reverences to the altar* and to the Sovereign, and at the rails *to the altar only*.....Divine service then began, and after the Creed, the offertory words being pronounced, 'Let your light so shine,' &c., the organ then playing, the officers of the wardrobe spread the carpet over the steps that lead to the rails of the altar.....The Gentleman Usher of the Black Rod *making his obeisances*, went up to the rails of the altar, and standing upon the right side, received from the Yeoman of the Wardrobe a rich carpet, which, with his assistance, he spread upon the other carpet.....The Prelate of the Order placed himself in the midst before the altar, holding a gilt basin, two Prebendaries assisting him. All the Companions standing under their banners, the Sovereign, having made *his reverences towards the altar* in his stall, descended from it, and in the middle of the choir *made another reverence*, and at the steps of the altar; and proceeding up to the rails of the altar *there repeated the same*....The Sovereign being at the rails of the altar, the Usher of the Black Rod having taken assay of the offering, delivered it kneeling to the Duke of Somerset, who in like manner delivered it to the Sovereign, who, taking off his cap and kneeling, put it into the basin held by the Prelate, assisted by two Prebendaries. The

Sovereign rising, *made his reverence at the rails* at the bottom of the steps of the altar, and again in the middle of the choir, and ascended into his stall, and making another reverence therein (all of them *towards the altar only*) then sat down. All the attendants in this procession turned as the Sovereign did, *made their reverences* in the like manner," &c.—*The Ceremonies observed at the Installation of His Royal Highness the Duke of Cumberland, the Earl of Chesterfield, and the Earl of Burlington, in presence of the Sovereign and Knights Companions of the Most Noble Order of the Garter, at Windsor, on Thursday, the 18th of June,* 1730. *Pole's History and Antiquities of Windsor Castle, &c.*, pp. 231, 240, 4to. 1749.

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Practised at Oxford.

1795.] "I have observed this practice in College chapels in Oxford."—*Brand's Popular Antiquities*, vol. II. p. 219. *Note.*

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1837.] "In the cathedrals, the Dean and Canons have from time immemorial, on leaving the choir, bowed to the altar."—*Letter on "Innovations attributed to Clergymen in or near Oxford," by Dr. Pusey. British Magazine*, No. LXXII. p. 639.

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Sanctioned by the present Bishop of London.

1842.] "Although I do not consider the Canons of 1640 to be binding upon the clergy, I see no very serious objection to the custom therein commended, as having been the ancient custom of the primitive Church, and of this also for many years in the reign of Queen Elizabeth, of doing obeisance on entering and leaving churches and chancels, not (as the canon expressly declares) 'with any intention,' &c. [as before cited, p. 58.] But that the clergy, although they are *at liberty* to use this custom, are not *obliged to* do so, even if that canon be in force, is clear from the words of the canon itself, which heartily commends but does not enjoin it.....If those persons who practise these obeisances towards the Holy Table do so under the notion of a bodily presence of CHRIST in the consecrated elements, or if the people are led to suppose them to do so, then I consider the custom to be objectionable and at variance with the spirit of our reformed Church. If otherwise, the clergy who observe

it are bound to explain it to the people in the sense in which it is explained by the canon."—*Charge*, pp. 44, 45. 1st edit.

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Sanctioned by the present Bishop of Exeter.

1843.] "Again, 'the bowings to the altar' may be the bowings recommended in the seventh canon of the synod of 1640, which says that, 'Whereas the church,' &c.....Now, if 'the bowings to the altar' enumerated among your 'grievances' be of this kind, I must decline issuing any directions to the rector which may induce him to discontinue them. I do not understand that he attempts to impose them as duties on his people. He performs them, it seems, himself, thereby exercising his christian liberty, with which I have no right nor inclination to interfere. I do not indeed practise this obeisance myself 'in coming in and going out of church,' but I respect the freedom of others, and I from my heart subscribe to the wise and charitable language with which the canon last cited by me concludes. 'In the practice or omission of this rite, we desire that the rule of charity prescribed by the Apostle may be observed, which is, that they which use this rite despise not them which use it not; and that *they who use it not, condemn not those who use it.*'"—*Reply to a Memorial by some of the Inhabitants of Falmouth. English Churchman*, No. 29, p. 450.

Wafer Bread at the Holy Communion.

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Ordered in the first Prayer-book of Edward VI.

1548, 2 *Edw. VI.*] "For avoiding of all matters and occasion of dissension, it is meet that the bread prepared for the Communion be made through all this realm after one sort and fashion; that is to say, unleavened and round, as it was afore, but without all manner of print, and something more larger and thicker than it was, so that it may be aptly divided in divers pieces; and every one shall be divided in two pieces at the least, or more, by the discretion of the minister, and so distributed. And men must not think less to

be received in part than in whole, but in each of them the whole Body of our Saviour Jesus Christ."—*Rubrick in the Communion Service.*

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Ordered by Queen Elizabeth and Archbishop Parker.

1559, 1 *Eliz.*] "*Item.* Where also it was in the time of King Edward VI. used to have the sacramental bread of common fine bread, it is ordered for the more reverence to be given to those Holy Mysteries, being the Sacrament of the Body and Blood of our Saviour Jesus Christ, that the said sacramental bread be made and formed plain, without any figure thereupon, of the same fineness and fashion round, though somewhat bigger in compass and thickness, as the usual bread and water heretofore named singing cakes, which served for the use of the private mass."—*Injunctions.*

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1569.] "And whether they do use to minister the Holy Communion in wafer bread, according to the Queen Majesty's Injunctions?"—*Archbishop Parker's Visitation Articles.*

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Objected against by the Puritans.

1574.] "Do they not also think that we perceive that nothing else is sought by this which they call comeliness and order, but only a conformity with papists, and a superstitious decency? as also in using the sign of the cross in Baptism, *the round cake* in the Lord's Supper, and many other such ceremonies."—*A Full and Plain Declaration of Ecclesiastical Discipline out of the Word of God, and of the Declining of the Church of England from the same,* p. 131. 4to. 1574.

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Used in Prince Charles' Chapel at Madrid.

1620.] "That the Communion be celebrated in due form, with an oblation of every communicant, and admixing water with the wine. The Communion to be as often used as it shall please the Prince to set down: *smooth wafers to be used for the bread.*"—*Collier's Eccl. History,* vol. II. p. 726.

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Used in Bishop Andrewes' Chapel.

"Thirdly, there was a paper read, and avowed to be mine, in

which was a fair description of chapel furniture, and rich plate, and the ceremonies in use in that chapel, *and wafers for the Communion.* At the reading of this paper I was a little troubled. I knew I was not then so rich as to have such plate or furniture; and therefore I humbly desired sight of the paper. So soon as I saw it, I found there was nothing in it in my hand but the indorsement, which told the reader plainly that it was the model of the Reverend Bishop Andrewes his chapel, with the furniture, plate, ceremonies therein used, and all things else." And this copy was sent me by the household chaplain to that famous Bishop."—*Archbishop Laud's Answer. Troubles, &c.* p. 342.

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"Lo here in this piece and chapel, you have.....a silver and gilt canister *for wafers.*"—*Canterbury's Doom*, p. 123.

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Used at Westminster Abbey, and other Churches.

From the Reformation till 17 *Charles I.*] "As for wafers, I never either gave or received the Communion but in ordinary bread. *At Westminster I know it was sometime used*, but as a thing indifferent."—*Archbishop Laud's Answer. Troubles, &c.* p. 343.

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"The Speaker was presented on Thursday, and made a very orderly and convenient speech. Upon the motion of Sir James Perrot, Duncombe, and Mr. Fuller, it is resolved the whole House shall receive the Communion together on Sunday next. The place was agreed to be Westminster church; but for fear of copes and *wafer cakes*, and such other important reasons, it is now altered to S. Margaret's, and these three appointed sextons or overseers to note who be absent."—*Letter of Mr. Chamberlain in Original Correspondence relative to the Parliament of* 1614. *Gent. Mag.* vol. xcvi. part i. p. 485.

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"*And to take away superstition, it shall suffice that the bread be as usual.* It is not here commanded that no unleavened or *wafer bread* be used, but it is said only, *that the other bread shall suffice:* so that, though there was no necessity, yet there was a liberty still reserved, for using wafer bread, which was continued in divers

* See ante, p. 8.—Edd.

churches of the kingdom, and Westminster for one, till the 17th of King Charles."—*Bishop Cosin's Notes on the Prayer-Book, in Nicholls' Commentary*, p. 54.

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1616.] "Of Burton, author of the 'Anatomy of Melancholy,' it is recorded, that having the vicarage of S. Thomas, Oxford, conferred on him by the Dean and Canons of Christ Church in 1616, he always gave to the parishioners thereof the Sacrament of the altar *in wafers*."—*Oxoniana*, vol. IV. p. 69.

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Allowed by the Scotch Liturgy.

"Though the Scotch Liturgy continues the rubrick that was first inserted in the fifth year of King Edward, yet a parenthesis is inserted to shew that the use of *wafer bread* is lawful; (*though it be lawful to have wafer bread*) *it shall suffice*, and so on, as in the rubrick of our own Liturgy."—*Wheatly's Commentary on the Common Prayer*, p. 327, 8vo. *Lond.* 1825.

Chancels and Rood-screens.

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Chancels to remain as in times past.

"*And the chancels shall remain as they have done in times past.* That is, distinguished from the body of the church by *a frame of open work* [rood-screen], and furnished with a row of chairs or stools [stalls or misereres] on either side: and if there were formerly any steps up to the place where the altar or Table stood, that they should be suffered to continue so still, and not to be taken down and laid level with the lower ground, as lately they have been by violence and disorder, contrary to law and custom."—*Bishop Cosin's Notes in Nicholls' Commentary*, p. 15.

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Queen Elizabeth's Order for the Repair and Decoration of Chancels.

1560, 2 *Eliz.*] "We, understanding that furthermore in sundry churches and chapels, where Divine service, as prayer, preaching,

and ministration of the Sacraments, be used, there is such negligence and lack of convenient reverence used towards the comely keeping and order of the said churches, and especially of the upper part, called the chancels, that it breedeth no small offence and slander to see and consider, on the one part, the curiosity and costs bestowed by all sorts of men upon their private houses; and the other part, the unclean or negligent order, or sparekeeping of the house of prayer, by permitting open decays and ruins of coverings, walls, and windows, and by appointing unmeet and unseemly tables, with foul cloths, for the communion of the Sacraments, and generally having the place of prayers desolate of all cleanliness and of meet ornament for such a place, whereby it might be known a place provided for public service, have thought good to require you our said commissioners.....to consider, as becometh, the foresaid great disorders in the decays of churches and in the unseemly keeping and order of the chancels, and such like, and according to your discretions to determine upon some good and speedy means of reformation."—*Queen Elizabeth's Letter about new Lessons in the Calendar before the Common Prayer-book.** *Cardwell's Documentary Annals*, vol. I. p. 261.

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Rood-screen and Loft.

1562, 12 *Eliz.*] "Whether your churches and chancels be well adorned, and conveniently kept without waste, destruction, or abuse of any thing. Whether the rood-loft be pulled down, according to the order prescribed; and if the partition between the chancel and the church be kept."—*Archbishop Parker's Visitation Articles.*

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1551, 5 *Edw. VI.*] "Paid for painting the rood-loft, 40*s.*"†—*Churchwardens' Accounts of the Parish of S. Martin's, Leicester.*

* The Queen also ordered that "the steps, which be as yet at this day remaining in any of our cathedral, collegiate, or parish churches, be not stirred nor altered, but be suffered to continue."—*L'Estrange's Alliance of Divine Offices*, 3rd edition, pp. 72, 73.—EDD.

† It has been generally but most hastily assumed, that rood-lofts are condemned by the Anglican Church. It must be borne in mind, that the injunctions for taking them down referred not to the lofts, *quoad* lofts, but to the crucifixes which surmounted them. Indeed, the rood-loft and rood-screen not only had different origins, but in the Greek Church occupy different places. The rood-loft there stands in the singers' choir: it consists of either one or two pulpits; it

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Order for the alteration of Rood-lofts.

1571.] "All rood-lofts to be *altered*."—*Archbishop Grindal's Injunctions.*

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Rood-screens defended by Hooker, and objected against by the Puritans.

"The like unto this [the objection to the names whereby we distinguish our churches] is a fancy which they have against the fashion of our churches, as being framed according to the pattern of the Jewish Temple. A fault no less grievous, if so be it were true, than if some king should build his mansion-house by the model of Solomon's palace. So far forth as our churches and their temple have one end, what should let, but that they may lawfully have one form? The Temple was for sacrifice, and therefore had rooms to that purpose such as ours have none. Our churches are places provided that the people may there assemble themselves in due and decent manner, according to their several degrees and order. Which thing being common unto us with Jews, we have in this respect our churches divided by certain partitions, though not so many in number as theirs. They had their several for heathen nations, their several for the people of their own nation, their several

occupies in the former case the middle of the choir; in the latter, one is placed on each side, near the *Stasidia* or stalls. The use of these is simply for the reading the Epistle and Gospel. The arrangement was at first the same in the Western Church, and is so in Seville Cathedral to the present day: but afterwards, the upper part of the rood-screen was found a convenient situation for the *analogia*, and in England this position was almost universally adopted. Now *this* use of the rood-loft is sanctioned even by Prelates of the Genevan school: GRINDAL (1571) orders that the Communion-service should be read at the altar, all except the Epistle and Gospel, which are to be read from the pulpit. In Rodney Stoke, Somersetshire, is a rood-*loft* of the date of 1625, probably used for this purpose; and in Weston-in-Gordano, in the same county, is a single *analogium* at the south-east end of the nave, entered by a flight of steps from the belfry, and fenced in with a baluster of seventeenth century work, which answers the same end. Indeed Archbishop Grindal's injunction, that the pulpit should be also the analogium, has authority in ante-reformation times. An elaborate stone pulpit, on the north side of the chancel-arch in Compton Martin, Somerset, evidently served also for rood-loft. And in many cases where the pulpit projects from the chancel wall, and there appears to have been no rood-staircase, its use was probably the same. EDD.

for men, their several for women, their several for their priests, and for the high-priest alone their several. There being in ours for local distinction between the Clergy and the rest (which yet we do not with any great strictness or curiosity observe neither) but *one partition*, the cause whereof at the first (as it seemeth) was, that as many as were capable of the Holy Mysteries might there assemble themselves, and no other creep amongst them: this is now made a matter so heinous, as if our religion thereby were become even plain Judaism; and as though we retained a most holy place whereinto there might not any but the high-priest alone enter, according to the custom of the Jews."—*Eccl. Polity*, v. 14.

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1578, *Bancroft Survey*, 260.] "There is in every church, for the most part, a distinction of places betwixt the Clergy and the laity. We term one place the chancel, and another the body of the church: which manner of distinction doth greatly offend the tender consciences forsooth, of the purer part of the Reformers. Insomuch as Mr. Gilby, a chief man in his time among them, doth term the quire *a cage*, and reckoneth that separation of the ministers from the congregation one of the hundred points of Popery, which, he affirmeth, do yet remain in the Church of England." The book from which he quotes is "A View of Antichrist, his Laws and Ceremonies in our English Church unreformed."—*Circ.* 1578. *Strype, Ann.* II. ii. 215. *Note on the above in Keble's edition of Hooker*, vol. II. p. 67, 8vo. 1836.

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Rood-screen at S. Giles's-in-the-Fields.

Temp. Charles I.] "The church being finished (which is a goodly fabrick), that the inside of it might correspond with that which is without, she gave hangings of watched taffeta to cover the upper end of the chancel, and those bordered with a silk and silver fringe. Also she gave a *beautiful screen* of carved wood, which was placed where the former one in the old church stood."—*Funeral Sermon of the Duchess of Dudley*, p. 23. *Some Account of the Hospital and Parish of S. Giles's-in-the-Fields*, p. 201, *note*.

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"The said church is divided into three parts: the *sanctum sanctorum* being one of them, is separated from the chancel by

a large screen, in the figure of a beautiful gate, in which is carved two large pillars and three large statues: on the one side is Paul with his sword; on the other, Barnabas with his book; and over them, Peter with his keys. They are all set above with winged cherubims, and beneath supported with lions. Seven or eight feet within this holy place is a raising by three steps; and from thence a long rail from one wall to the other, into which place none must enter but the priests and subdeacons. This place is covered before the altar with a fair wrought carpet; the altar doth stand close up to the wall on the east side, and a desk raised upon that with degrees of advancement [projecting steps]. This desk is overlaid with a covering of purple velvet, which hath a great gold and silk fringe round about; and on this desk is placed two great books, wrought with needle-work, in which are made the pictures of CHRIST, and the Virgin Mary with CHRIST in her arms; and these are placed on each side the desk: and on this altar a double covering, one of tapestry, and upon that a fine long lawn cloth with a very rich bone lace.* The walls are hanged round within the rail with blue silk taffeta curtains."—*Petition by the Puritans to Parliament against the Rector, Dr. Heywood*, 1640. *Ibid.* p. 201.

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A Rood-screen demolished.

1634.] "He [the Bishop of Landaff] certifies that one William Newport, Rector of Langua, in Monmouthshire, *hath pulled down the partition between the chancel and the church*, and sold part, and disposed the rest to his own use, with some other violences, to the great profanation of that place, for which the Bishop desires leave to bring him into the High Commission."—*Archbishop Laud's Annual Accounts of his Province to the King. Archbishop Laud's Troubles, &c.*, p. 533.

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Enquiry about Rood-screens, by Bishop Montague.

1638.] "Is your chancel divided from the nave or body of your church with a partition of stone, boards, wainscot, grates, or other-

* Bone lace was netting of very elaborate and delicate work, made of variously-coloured silks, and gold and silver twist, as well as of white thread or black silk. See Strickland's *Queens of England*, vol. VI. p. 444, note.—EDD.

wise? Wherein is there a decent strong door to open and shut (as occasion serveth), with lock and key, to keep out boys, girls, or rreverent men and women? And are dogs kept from coming to profane the LORD's Table?"—*Bishop Montague's Visitation Articles, Camb. Edit.* p. 43.

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Rood-screens defended by Bishop Beveridge.

1681.] "The Sacrament of the LORD's Supper being the highest mystery in all our religion, as representing the death of the SON of GOD to us, hence that place where this Sacrament is administered was always made and reputed the highest place in the church; and therefore, also, it was wont to be separated from the rest of the church by a screen or partition of net-work, in Latin *cancelli*, and that so generally, that from thence the place itself is called the Chancel. That this was anciently observed in the building of all considerable churches within a few centuries after the Apostles themselves, even in the days of Constantine the Great, as well as in all ages since, I could easily demonstrate from the records of those times. But having purposely waived antiquity hitherto, I am loth to trouble you with it now: but I mention it at present only because some perhaps may wonder why this should be observed in our church [S. Peter's, Cornhill, London] rather than in all the other churches which have lately been built in this city; whereas they should rather wonder *why it was not observed in all others as well as this.* For, besides our obligations to conform, as much as may be, to the practice of the universal Church, and to avoid novelty and singularity in all things relating to the worship of GOD, it cannot easily be imagined that the Catholick Church, in all ages and places, for thirteen or fourteen hundred years together, should observe such a custom as this, except there were great reasons for it.

"What they were it is not necessary for us to enquire now. It may be sufficient to observe at present, that the chancel in our Christian churches was always looked upon as answerable to the Holy of Holies in the Temple; which, you know, was separated from the sanctuary or body of the Temple by the command of GOD Himself; and that this place being appropriated to the Sacrament of the LORD's Supper, it ought to be contrived as may be most convenient for those who are to partake of that blessed ordinance. But it must

needs be more convenient for those who are to enjoy communion with CHRIST, and in Him with one another, in this holy Sacrament, to meet together as one body, in one place separated for that purpose, than to be dispersed as otherwise they would be, some in one and some in another part of the church: or in short *it is much better for the place to be separate from the people."—Sermon preached at the Opening of S. Peter's, Cornhill.** *Collected Works*, p. 24.

Litany to be sung or said in the midst of the Church.

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1547, 1 *Edw. VI.*] "Immediately before High Mass the priests with other of the quire shall kneel in the midst of the church, and sing or say plainly and distinctly the Litany which is set forth in English, with all the suffrages following."—*Injunctions of Edward VI.*

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1548, 2 *Edw. VI.*] "*Item.* Whether they have the procession-book in English, and have said or sung the said Litany in any other place but upon their knees in the midst of their church."—*Archbishop Cranmer's Visitation Articles.*

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1559, 1 *Eliz.*] "Immediately before the time of communion of the Sacrament, the priests with other of the quire shall kneel in the midst of the church, and sing or say plainly and distinctly the Litany which is set forth in English.....And in cathedral or collegiate churches the same shall be done in such places, and in such sort, as our Commissioners in their visitation shall appoint."—*Injunctions of Elizabeth.*

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"The Litany to be said or sung in the midst of the church. (*Injunct. Eliz.*) The priest goeth from out of his seat into the

* This church, built by Wren, and that of All-hallows-the-Great, Thames-street, have real and *bona fide* chancel-screens; and we know but one of the churches built at that period, S. Andrew-by-the-Wardrobe, which is destitute of a low partition, answering the same purpose. See *Ecclesiologist*, Vol. II. p. 140.—EDD.

body of the church, and (at a low desk before the chancel-door called the fald-stool*) kneels, and says or sings the Litany. See the prophet Joel, speaking of a place between the porch and the altar, where the priests and the prophets were commanded to weep, and to say, '*Spare thy people, O* LORD,' &c., at the time of a fast."—*Bishop Andrewes' Notes in Nicholls' Commentary*, p. 23.

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"Our Litany.....is enjoined, by the Royal Injunctions still in force, to be said or sung in the *midst* of the church, at a low desk † before the chancel-door, anciently called the *falled stool*."—*Wheatly's Commentary on the Common Prayer*, p. 164.

Position of the Officiating Minister at Morning and Evening Prayer.

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"*The order where morning and even prayer shall be used and said.* In the first Book of Edward VI. the priest was appointed to say the morning and even prayer in the choir, the people remaining in the church, as aforetime it had been accustomed: for the choir was built for the priests, and for that purpose that Divine prayer might be celebrated and performed by them in it. Against this order there was exception taken by Bucer.....alledging, 'That it was an antichristian practice for the choir to be severed from the rest of the church, and for the prayers there only to be said, which pertaineth to the people as well as to the Clergy: That the separation of the choir from the body of the church served for nothing else but to get the Clergy some respect above the laity, as if they were nearer to GOD than laymen are: That a pernicious superstition was thereby maintained, as if priests alone were able to procure GOD's favour, by reading and reciting a few prayers: That in the ancient times of the Church, their temples were built in a round form, and not in a long figure, as ours are; and that the place for

* This is an incorrect use of the word; but is also found in the Coronation service. The *faldstool* is properly a folding seat for ecclesiastical personages.—EDD.

† See the frontispiece to Sparrow's *Rationale of the Common Prayer*. Edit. 1668. —EDD.

the Clergy was always in the midst of these temples; and that therefore the custom of the division of churches from chancels, and of the priest's saying service in them, was an insufferable abuse, to be forthwith amended, if the whole kingdom would not be guilty of high treason against GOD.' This was his declamatory censure of the Church's custom in those times concerning chancels and the performance of Divine service there: and he prevailed so far by it, that in the fifth year of King Edward there were many alterations made in the former Service-book, which the Duke of Somerset, the Protector, got to be confirmed in Parliament; among which alterations this was the first, *That the morning and evening prayer should be used in such place of the church, chapel, or chancel, and that the minister should so turn him* (for before he kneeled or stood, save when he read the Lessons, with his face towards the altar) *as the people might best hear.* Notwithstanding this condescension, it was then likewise ordered, *That if there was any controversy about it, it should be referred to the Ordinary of the place, or his deputy; and that the chancels should still remain as they had done in times past.* There arose great contention about this alteration; some kneeling one way and some another, but not removing out of the chancel; others leaving that accustomed place, and performing all their service among the people in the body of the church. For the appeasing of which strife and diversity, it was now thought fit that in our Book, when they came to reduce the English service into the Church again, the rubrick should be corrected, and put into this form wherein we have it: *That morning and evening prayer should be used in the place accustomed*—(that must be before the fifth of Edward, for a year and a half after, which was all the time that the second rubrick lasted, could not beget a custom)—*yet referring it to the Bishop to order it otherwise, if he saw cause to do so.* But that the priest should here turn himself to the people, (as he is to do after, when he reads the Lessons to them,) they made no order, nor thought fit to continue the former order in that particular.....The accustomed place was the choir, as appears by the first words in the first Book, set forth in the second year of King Edward VI.: *The priest, being in the choir, shall begin the morning prayer with a loud voice.* But since that time, at the instance of the parishioners, many ordinaries, in most places, have otherwise determined and ordered it, as here they had leave to do. And from hence it was, somewhat after

the beginning of Queen Elizabeth's reign, that the minister had a desk or smaller pulpit set up for him, whereat to read Divine service, and the Lessons in the body of the parish-church; whereas, aforetimes, he performed all his office at his own seat in the chancel.* And so in divers places, where the ordinary did not alter it, he doth still, turning himself towards the people (that be in the body of the church) when he reads the Lessons. The word *accustomed* was added here on purpose that it might refer to the use of former times, and not to the later alterations that some of the ordinaries and people had made, in or after the fifth year of Edward VI. For the second litany then compiled, hath not this word *accustomed* put into the rubrick.....Nor had the ordinaries any power, neither to alter the accustomed place of morning and evening prayer, but only where there was some controversy about it, what place was most convenient for the reading thereof."—*Bishop Cosin's Notes in Nicholls' Commentary*, p. 16.

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"*The minister readeth the Lesson standing, and turning him so as he may best be heard.* Here he is appointed to turn him; therefore, before he reads the Lesson, he is supposed to stand, and to be turned with his face another way. It is a circumstance observable, that in all the services in the old synagogues (from whom the Christian churches at first took their pattern) the reading of the Law and other Scriptures was done by the priest with his face turned to the people as they sat. So did our LORD in the synagogue at Nazareth. (S. Luke iv. 16.) But the prayers were read by him whom they called the Apparitor of the synagogue, (correspondent to the deacon or minister in the Christian Church,) with his back to the

* See *Hist. of Pues*, 2nd edit. pp. 23, 24. "In King Edward's first Prayer-book the priest is ordered to be in the choir; but Bucer having declared the order an act of high treason against GOD, the injunction in the second places him in such place of the church, chapel, or chancel, as the people may best hear. This declaration of Bucer's and Calvin's makes Juvenal's words seem prophetick:

Quid sentire putas omnes, CALVINE, recenti
De scelere, et *Fidei violatæ* crimine?

..... In 1569, Bishop Parkhurst [of the Genevan school,] in his Visitation Articles for the Diocese of Norwich, orders, "That in great churches where all the people cannot conveniently hear their minister, the churchwardens and others, to whom the charge doth belong, shall provide and support a decent and a convenient seat in the body of the church, where the said minister may sit or stand ..... and that in smaller churches there be some convenient seat outside the chancel-door [Bishop Parkhurst therefore upheld rood-screens] for that purpose."—EDD.

people, and his face to the ark, representing the Majesty and Presence of God. (*Maimonides of Prayer*, cap. viii. n. 11.) In the *Misna* he is called, 'He that cometh down from the Ark.' So are (or were) the prayers or litanies used to be read in the Church of England."—*Ibid.* p. 21.

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"In that part of Divine service which concerns the offering of the people's prayers to ALMIGHTY GOD, it was required of the priest or presbyter.....more particularly, 'That in his reading of the Prayers and Psalms, he turn his face toward the east, and towards the people in the reading of the Lessons or chapters,' as appears plainly by the rubrick which directs him thus, 'That after the reading of the Psalms, the priest shall read two Lessons distinctly, that the people may hear; the priest that reads the two Lessons standing, and turning himself so as he may best be heard of all such as be present.'"—*Heylyn's Cyprianus Anglicus, Introd.* p. 7.

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1636, 12 *Charles I.*] "That the minister's reading-desk do not stand *with the back toward the chancel*, nor too remote or far from it."—*Bishop Wren's Orders and Directions, given in the Diocese of Norwich. Cardwell's Documentary Annals*, vol. II. p. 205.

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The Ancient Position of the Officiating Minister in Prayer, ridiculed by the Puritans.

1661.] "Secondly, for his posture, besides the windings, turnings, and cringings, *his face must be sometimes toward the people, and sometimes his back.*"—*Anatomy of the Common Prayer, by Dwalphintramis*, p. 29. 4to. 1661.

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Opposed by the Presbyterians at the Savoy Conference, and confirmed by the Bishops.

1661.] *Rubrick.* "Then shall the priest or the bishop (being present) stand up, and turning himself to the people, say thus."

Exception. "The minister turning himself to the people is most convenient, throughout the whole ministration."—*The Exceptions* [*of the Presbyterian Divines at the Savoy Conference*] *against the Book of Common Prayer.*

Minister's Turning. "The minister's turning to the people is not most convenient throughout the whole ministration. When he speaks to them, as in Lessons, Absolution, and Benedictions, it is convenient that he turn to them. When he speaks for them to GOD, it is fit that they should all turn another way, as the ancient Church ever did: the reasons of which you may see, *Aug.* lib. ii. *de Ser. Dom. in monte. Answer of the Bishops to the Exceptions of the Ministers. Cardwell's History of Conferences,* pp. 320 and 353.

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Practised in many Parish Churches in obedience to the Rubrick, and by the "judicious" Hooker.

"*The minister that reads the Lessons standing, and turning himself so as he may be best heard of all such as are present.* (Rubr. 2. before *Te Deum.*) Turning himself so as he may best be heard of all, that is, turning towards the people, whereby it appears that immediately before the Lessons he looked another way from the people, because here he is directed to turn towards them. This was the ancient custom of the Church of England, that the priest who did officiate in all those parts of the service which were directed to the people, turned himself towards them, as in the Absolution. See the Rubrick before the Absolution at the Communion. *Then shall the priest, or bishop if present, stand and turning himself to the people, say, &c.* So in the Benediction, reading of the Lessons and Holy Commandments: but in those parts of the office which were directed to GOD immediately, as prayers, hymns, lauds, confessions of faith or sins, he turned from the people; and for that purpose *in many parish churches of late, the reading-pue had one desk for the Bible, looking towards the people to the body of the church, another for the Prayer-book, looking towards the east, or upper end of the chancel.*"—*Bp. Sparrow's Rationale of the Common Prayer,* pp. 43, 12mo. 1668.

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"The minister is.....directed to *read* [the Lessons] *distinctly with an audible voice, and to turn himself so as he may best be heard of all such as are present,* which shews that in time of prayer the minister used to look another way; *a custom still observed in some parish churches,* where the reading-pues have two desks—one for the Bible, looking towards the body of the church to the people, another for the Prayer-book, looking towards the east, or upper end of the

chancel; in conformity to the practice of the Primitive Church."—*Wheatly on the Common Prayer*, p. 141.

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"The furniture of [Hooker's] church (Drayton-Beauchamp) is much the same as is usually seen in country parishes.....The reading-pue,* I observed, has two desks; the one so placed that the minister may look towards the altar in reading the prayers, the other at right angles with it, that he may turn round and face the congregation in reading the Lessons."—*Wilkes's Church of England Magazine*, vol. III. p. 144. *The Book of Fragments*, p. 192.

The Font.

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1564.] "*Item.* That the font be *not removed*, nor that the curate do baptize in parish churches in *any basins*, nor in any other form than is already prescribed."—*Advertisements of Queen Elizabeth.*

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1569.] "*Item.* Whether your curates or ministers, or any of them, do use to minister the Sacrament of Baptism *in basins*, or else *in the font standing in the place accustomed.* And whether the said font be decently kept."—*Archbishop Parker's Visitation Articles.*

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1601, 43 *Eliz.*] "Whether your fonts or baptisteries be removed from the place where they were wont to stand: or whether any persons, leaving the use of them, do christen or baptize *in basins*, or other vessels not accustomably used in the Church beforetime,

* Many Catholick-minded men, who feel the impossibility of managing a reading-pue satisfactorily, are yet unwilling to give it up, because they imagine it authorized by the Church in England. The only rubrick in which it is mentioned is that at the commencement of the Commination-service. Now, without meaning to assert that reading-pue or pulpit are there only two names for one thing, the following examples may prove that it is very possible they may be. In 1571, Abp. Grindal speaks of "the pulpit, where prayers are wont to be said." In his diocese, then, there was no reading-pue except the pulpit. Calamy, in his *Abridgement*, calls a pulpit placed in the open air, a pue. And Pepys calls the Bishop's throne in old S. Paul's a pue. Is it necessary therefore, on the strength of one doubtful passage in the Prayer-book, to depart not only from Catholick usage, but to neglect the general bent and spirit of the Prayer-book itself?—EDD.

or do use any kind of laver with a removeable bason, or have taken down the *old and usual font* heretofore used in your parish."—*Bishop Bancroft's Visitation Articles.*

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1603.] "According to a former constitution, too much neglected in many places, we appoint, That there shall be a *font of stone* in every church and chapel where Baptism is to be ministered; the same to be set up in *the ancient usual places. In which* ONLY *font* the minister shall baptize publickly."—*Canon* LXXXI.

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1628.] "Why is the altar [in Durham Cathedral] lifted up to the top of the sanctuary or chancel, and the font not admitted so much as to the bottom? It is not suffered to stand in the wonted place behind the quire door: why is one preferred as holier than the other, being Sacraments of equal dignity?"—*Sermon by Peter Smart*, p. 17.

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1631.] "Whether have you in your church or chapel a *font of stone* set up in *the ancient usual place?*"—*Visitation Articles by W. Laud, Bishop of London.*

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1637.] "Whether doth your minister baptize any children in any bason or other vessel than in the ordinary font, being placed in the church, or doth he *put a basin in it?*"—*Ibid.*

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1638.] "Is there in your church a font for the Sacrament of Baptism, fixed unto the LORD'S freehold and not moveable? Of what materials is it made? where is it placed? whether near unto a church door, to signify our entrance into GOD'S Church by Baptism? *is it covered*, well and cleanly kept? at time of Baptism is it filled with water clean and clear? or is some *basin, bowl, or bucket*, filled with water, set therein?"—*Bishop Montague's Visitation Articles, Camb. Edit.* p. 49.

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1662.] "And the priest *coming to the font* (which is then to be FILLED with pure water), and standing there, shall say."*—*Rubrick in the Book of Common Prayer.*

* Nothing is more strictly enjoined by the Canons and Rubricks of our Church than the use of a stone font, filled with water, for the Baptismal rite; and nothing

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1843.] "Have you a decent fixed stone font with a cover? Does it stand near to the chief door? Is it well and cleanly kept? Is there space enough about it for the sponsors to kneel? Is it large enough for the immersion of infants? Is it, and none other, used for Baptisms? Has it a drain for the water to run off?"—*Articles of Inquiry by the Archdeacon of Bristol*, 1843.

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Consecration of Fonts.

1565.] "When the service was done, the Queen's Majesty came down to the chapel, and went to her traverse, and stayed till *the font was hallowed*, by the Bishops of Canterbury [Parker], London [Grindal], Salisbury [Jewel], and Rochester [Gheast]."—*Christening of the Child of Lady Cecile, &c. Leland's Collections*, vol. II. p. 693.

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1590.] "As to their public Baptism: it must be done in their conjured *hallowed* font, with a special Gospel taken out of the 10th chapter after Mark, the water being well conjured and hallowed to the mystical washing away of sin."—*A Brief Discourse of the False Church*, p. 100, 4to. 1590.

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1627.] "That part of the old font called the basin, then made use of in this place [S. Nicholas, Lynn], (before the erecting of that now standing, granted and *consecrated* by Samuel Harsenet, D.D. and Bishop of Norwich, in the year 1627, and which resembles that at S. Margaret's,) I am apt to believe is the same which I observed to be upon the ground (with the pedestal some distance from it) among the rubbish and lumber in a certain place on the north side of the quire."—*Mackerell's Account of King's Lynn, Norfolk*, p. 92. *Book of Fragments*, p. 46.

is more generally neglected. In many churches (as at Cheshunt, Herts.) the font is disused, and a composition basin, set on a tomb by the altar, employed instead. In others, basins of all kinds of crockery-ware are placed in the bowl of the font, or on the cover. We are ashamed to add, that Cambridge itself can furnish instances of both these enormities. In S. Botolph's church, for example, within the last few months, the cover of the large and ancient font was to be usually seen leaning on its edge, and *a four-legged stool, with a blue-and-white hand basin*, containing a small quantity of liquid, occupied the "Laver of regeneration."—Edd.

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Circa 1642.] "In that cathedral [Canterbury] there hath been lately erected a superstitious font with three ascents to it, paled without with high gilded and painted iron bars, having under the cover of it a carved image of the Holy Ghost in the form of a dove, and round about it are placed carved images of the twelve Apostles and four Evangelists, and of angels, and over it a carved image of Christ.....and that font was *consecrated* by the Lord Bishop of Oxford, as is testified by a Proctor of the Archbishop's Ecclesiastical Court of Canterbury."—*Cathedral News from Canterbury, &c., recorded and published by Richard Culmer, Minister of* God's *Word*, p. 3, 4to. 1644.

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Temp. Charles I.] "The christening and consecrating of churches and chapels, *the consecrating fonts*, pulpits, tables, chalices, churchyards, and many other things, and *putting holiness in them;* yea, reconsecrating upon pretended pollution, as though every thing were unclean without their consecrating, and for want of this sundry churches have been interdicted and kept from use as polluted."—*A Particular of the manifold evils, pressures, and grievances caused, practised, and occasioned by the Prelates and their dependants. The humble Petition of many of his Majesty's Subjects in and about the City of London and several Counties of the Kingdom. Nalson's Impartial Collection, &c.* vol. I. p. 165, folio, 1682.

Mitres, Pastoral Staffs, and Processional Crosses.

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Mitres, Pastoral Staffs, and Processional Crosses in use immediately after the Reformation.

1548.] "No mention is here [in the rubrick] made of that very ancient and beautiful part of the episcopal dress, the Mitre: but in the original frontispiece to Cranmer's Catechismus, 'set forth' about the same time as Edward's first Prayer-book, the Bishops are represented wearing their copes and *mitres*, and with their *pastoral staffs*

in their hands."*—*The Rubrick, its strict Observance recommended,* p. 14, note, 12mo. 1839.

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1552, 6 *Edw. VI.*] "The Protestant Bishops had their crosses borne before them, and wore copes, till the 1st of November, 1552, 6 Edward VI."—*Illustrations of the Manners and Expenses of Ancient Times in England,* p. 318.

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1554.] "The effigy [of Thomas Goodrich, Keeper of the Great Seal to Edward VI. and Bishop of Ely, in Ely Cathedral] which, with the exception of one small piece in the upper part, is quite perfect, represents the full episcopal robes. The alb, which is handsomely ornamented in the orfray, reaches to the feet, which are sandaled; above these is the tunic; between the latter and the dalmatic the fringed ends of the stole are visible; the maniple and chasible are both richly embellished. [A *mitre* adorns the head.] In the left hand is the *pastoral staff* adorned with the vexillum: in the right, the Bible and great seal."—*Illustrations of Monumental Brasses,* No. I. p. 14, *Cambridge,* 4to. 1840.

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Mitre and Pastoral Staff represented on the Effigy of Miles Magrath, Archbishop of Cashel.

1621.] "He died at Cashel in December 1622, in the hundredth year of his age ..... In his lifetime he erected a monument for himself in the Cathedral of Cashel. It is placed on a high basis on the south side of the choir, between the Episcopal throne and the altar, on which is his effigies cut in stone in high relief; his *mitre* on his head, and his *pastoral staff* in his hand."—*Ware's History of Ireland,* vol. I. p. 485, fol. 1764.

* See the accompanying lithograph, which represents King Edward and his Court, and is a copy of the "frontispiece" referred to in the text. Mitres were worn, and crosses, &c. carried, at the coronations of Edward VI. and Elizabeth. We also find mention made of pastoral staffs in King Edward's first Prayer-book and Ordinal, and in the accounts of the consecrations of several Bishops during his reign. See post, under "Ecclesiastical Vestments." There is an engraving of a pastoral staff preserved at Oxford, and said to have been Latimer's, in Wade's *Walks in Oxford,* vol. II. p. 241.—EDD.

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Mitre and Pastoral Staff represented in the Effigy of Samuel Harsnett, Archbishop of York.

1631.] "The effigy itself deserves particular notice, as being, perhaps, the latest instance in which a reformed Bishop is exhibited in the vestments, the use of which is still enjoined by our Church in the Rubrick which refers to the first book of Common Prayer of King Edward VI., and in the twenty-fourth Canon. The exterior vestment gathered up over the right arm is the cope, beautifully embroidered with flowers, and having a rich flowing border..... Beneath the cope may be observed the alb, its upper part being fringed with lace. His right hand bears a Bible; his left *the pastoral staff.* His Archiepiscopal rank would have entitled him to a crosier instead of a pastoral staff, and to a ducal coronet *round his mitre.*"—*Illustrations of Monumental Brasses, by the Cambridge Camden Society,* No. I. p. 32.

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Pastoral Staff of Archbishop Laud.

"The crosier, or *pastoral crook*, of Archbishop Laud, with the staff or walking-stick, which supported his steps in his ascent to the scaffold.....have been lately deposited here."—*Ingram's Memorials of Oxford. Account of S. John's College,* p. 13.

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A Silver Mitre borne at the Funeral of the Bishop of Hereford.

1661.] "Decr. 20. The Bishop of Gloucester [Dr. W. Nicholson] preached at the Abbey at the funeral of the Bishop of Hereford, brother to the Duke of Albemarle. It was a decent solemnity. There was *a silver mitre* with episcopal robes, borne by the herald before the hearse, which was followed by the Duke his brother, and all the Bishops with divers noblemen."—*Evelyn's Diary. Memoirs,* vol. I. p. 331, 4to. 1818.

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Mitre borne at the Funeral of Henry Ferne, Bishop of Chester.

1661.] "On Tuesday the 25th day of March .....his corpse being privately brought out of Paul's Churchyard (where he died) to the Deanery at Westminster, and there placed in the chamber called the Jerusalem: there first proceeded two conductors

with black staves; then the clerks of Convocation, procurators of Cathedral churches, Archdeacons, Deans, with their prolocutor; then Blue-mantle Pursuivant-at-arms in his coat; then divers Bishops in their rochets; then York Herald carrying *the mitre*; then the body covered with a fair pall of velvet, whereon his arms, impaled with those of the Bishoprick of Chester mitred, were fixed; the Bishops of London, Durham, Chichester, and Carlisle supporting the pall. After followed the Archbishop of York, as chief mourner; and the Bishops of Ely, Oxford, Worcester, and Lincoln, assistants. And lastly, divers of the nobility, and others of great quality."—*Ibid.* I. 30. 5, 6.

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Mitre and Pastoral Staff borne at the Funeral of Brian Duppa, Bishop of Winchester.

1662.] "Upon Thursday the 24th of April, in the afternoon, it [the corpse] was (with all solemnity due unto his dignity, whereat were present and assisting most of the Bishops, the Convocation of Divines, Doctors of Law, and many other persons of quality,) carried thence to the Abbey church of Westminster, and there interred. The Bishop of Llandaff was chief mourner, and the Bishop of Chichester preached the funeral sermon. The officers of arms that directed and attended at this funeral were, Sir Edward Walker, Knight Garter, Principal King of Arms; George Owen, York Herald (who carried *the mitre*), and William Ryley, Lancaster Herald, who carried the *pastoral staff*."—*Certificate in the College of Arms*, I. 8, 85.

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Ibid. at the Funeral of William Juxon, Bishop of London.

1663, *July* 9.] "The body was carried to S. John's College [Oxford], and there interred. William Ryley, Esq., Lancaster Herald, carried *the mitre* on a cushion; Elias Ashmole, Esq., Windsor Herald, carried the *pastoral staff* or crosier staff."—*Ibid.*

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Metropolitan Cross, Pastoral Staff, and Mitre, borne at the Funeral of Dr. Frewen, Archbishop of York.

1664.] "The officers-of-arms that directed this funeral were..... Henry Saint George Richmond, who carried *the mitre*.....Robert

Challoner, blue-mantle, who carried the *crosier and pastoral staff*."* —*Ibid.* I. 31, 6, 7.

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Mitre and Pastoral Staff borne at the Funeral of Matthew Wren, Bishop of Ely.

1667.] "The Right Rev. Father in God, Matthew, Lord Bishop of Ely, departing this mortal life at his palace called Ely House, in Holborn (in the suburbs of London), upon Wednesday the 24th of April, anno 1667.....his corpse was wrapped in cere-cloth, and carried thence to Bishop Stortford in Essex [Herts.] on Wednesday the 8th of May ensuing, accompanied by his children, alliance, and family, and so to Cambridge, on Thursday the 9th of the same month, where it was solemnly conveyed under a pall of black velvet into the schools, into a room there, called the Registry, (the Vice-Chancellor, with the whole University, there met together, attending it from the end of the Regent Walk, Rougedragon, Pursuivant-at-arms, carrying before it *the crosier* [of silver with the head gilt, which was provided by the said Bishop about a twelvemonth before], and Norroy, Kings-of-arms, as deputy to Clarenceux, *the mitre* [of silver and gilt, provided as aforesaid]), which room was hung and floored with black cloth, and adorned with escutcheons of his arms. The said pall of velvet having also the like escutcheons upon it; and being there placed with the mitre and the crosier thereon betwixt six silver candlesticks, supporting as many large tapers of wax, burning night and day about it, twenty-eight poor scholars (viz. four at a time) waiting also thereon by turns, continued till Saturday following, being the 11th of May. And about three of the clock, afternoon, the Vice-Chancellor and whole University being again there met, the funeral proceeding past thence unto the beautiful chapel of Pembroke Hall.....and evening prayer thereupon solemnly read by the President (the mitre and crosier also offered in due form), and an elegant oration there made in Latin by Dr. Pearson, Master of Trinity College.....[the corpse] was carried into the vault under the east end of the chapel, by him made and ordained for his sepulchre, and there laid in a fair coffin

* It does not appear by the funeral certificates in the College of Arms prior to the Restoration of Charles II. whether any Episcopal insignias were carried at the funerals of Bishops before that period.—Edd.

of one whole stone, on which his name and day of his death is legibly engraven."—*Ibid.* I. 30, 28–30.

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Ibid. at the Funeral of John Cosin, Bishop of Durham.

1671.] "The right reverend father in GOD, John Lord Bishop of Durham, departing this life at his lodging in the street called Pall Mall, within the suburbs of Westminster, upon the fifteenth day of January, anno 1671, being then 77 years of age, had, in order to his funeral at Aukland, in the bishopric of Durham, (as by his last will and testament was appointed) his corpse wrapt in cere-cloth, and coffined with lead, and upon Friday 19 April next ensuing, thence conveyed in an hearse drawn by six horses, with banner-rolls on each side, borne by gentlemen of quality through the Strand and Chancery-lane, to the end of Gray's Inn-lane; a solemn proceeding made by seventy-seven poor men in mourning gowns, led by two conductors, with black staves, and after them his servants, with divers gentlemen, &c. Then his chaplains, next the great banner, borne by Miles Stapleton, Esq. After him, Rougedragon Pursuivant-at-arms. Then York Herald bearing *the crosier*, and Norroy King of Arms *the mitre:* the chief-mourner and his assistants, all in their gowns and hoods, following in coaches. Whence it was carried the same night to Welling in Hertfordshire; and so, by several stations, to North-Allerton in Yorkshire; and upon Saturday 27 April, to Durham; the greatest part of the gentry, with many of the clergy of that county-palatine, meeting it at the river of Tese, and attending thereon to that city; into which a solemn proceeding on horseback was made from Farwell Hall (a mile distant), the mayor and aldermen standing within the west gate, in their liveries, and following it to the castle; whence, after a short stay, a new proceeding being formed on foot, it was borne to the Cathedral a little before evening prayer-time, in this manner: first, two conductors with black gowns and staves, then the poor of those his two hospitals of Durham and Aukland, by him founded. Next, servants to gentlemen; then his own servants. After them, Gentlemen Esqrs. and Knights (all in mourning), with many clergymen in that diocese in their canonical habits. Then Sir Gilbert Gerrard, Bart. Sheriff of the same county-palatine. Next to him the Bishop of Bristol. Then the great banner, crosier, and mitre (carried as before is expressed),

and the corpse by eight men in gowns, under a large pall of velvet, supported by four of the Prebends of that Cathedral; on each side thereof the banner-rolls were likewise borne as above. After which followed the chief-mourner and his assistants in close mourning; and after them the mayor and aldermen of Durham, with a multitude of the chief gentry thereabouts; the whole quire in their surplices, falling in next to the chaplains at the entrance of the churchyard. And thus coming to the upper end of the middle aisle of that Cathedral, the poor people, conductors, and servants dividing themselves, the rest entered the quire and placed the corpse in the midst thereof, where it continued till Monday ensuing, and then was carried to Bishop's Aukland (about seven miles distant) in like manner as into Durham. At which place the poor of the hospitals before mentioned, attending, were added to the proceeding, made again on foot from the market-cross there, to that sumptuous chapel adjoining to the castle, by him totally built; where, after evening service regularly completed, and a sermon preached by the learned Dr. Bazier, one of the Prebends of Durham, it was solemnly interred in a fair vault prepared under a large stone of black marble, the Bishop of Bristol performing the office of burial."—*Ibid.* I. 30, 61, 62.

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Mitres and Pastoral Staffs represented in Monumental Effigies.

From 1670 *to* 1713.] The effigy of Bishop Hackett in Lichfield Cathedral represents him with his *mitre* on his head and his *pastoral staff* in his left hand. His monument is figured in the folio edition of his Sermons, 1675. He died in 1670.

The effigy of Bishop Creyghton, in Wells Cathedral, subsequent to the Restoration, has *mitre* and *pastoral staff.*, cope, alb, & cassock. Bishop fro[m] died [1]

In Drake's *Eboracum*, folio, 1736, are figured the monuments of Archbishop Sterne, who died 1683; Archbishop Dolben, who died 1686; Archbishop Lamplugh, who died 1691; and Archbishop Sharp, who died 1713: all these Prelates are represented with *mitres* on their heads, and one of them [Archbishop Lamplugh] with *a pastoral staff* in his hand. - *Editors of the Hierurgia Anglicana.*

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"The monumental effigy in Croydon church, Surrey, of Archbishop Sheldon, who died in 1677, appears with long hair, a *mitre* on

his head, bands below the chin, the rochet fitting close to the body, and the chimere, with large lawn sleeves attached, worn above it. In his hand he holds *the pastoral staff*."—*Mon. Arch.* p. 271. *Book of Fragments*, p. 195.

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Mitre and Pastoral Staff carried before the Hearse of the Bishop of Winchester.

1721.] "On Thursday the corpse of Sir Jonathan Trelawny, Bart., late Bishop of Winchester, was carried with great funeral pomp and state, in order to be interred at his lordship's seat at Trelawny in Cornwal; the procession was made through Chelsea, Kensington, &c. The trophies of honour belonging to his quality and office were carried before the hearse, viz. crown and cushion, *mitre and crosier*, great banners and bannerolls."—*The Weekly Journal or Saturday's Post, Aug. 5*, 1721.

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Metropolitan Cross, Pastoral Staff and Mitre, carried at the Funeral of Dr. Lindesay, Archbishop of Armagh.

1724.] "The solemnity observed at his funeral was as follows: first, the beadle of St. Ann's; second, two conductors; third, seventy old men in black gowns and caps, the number of his age; fourth, his porter with a truncheon, sable, fourteen servants in cloaks, and steward with a white rod; fifth, two conductors; sixth, *the crosier and pastoral staff*, both gilt, forty-two clergy, two and two; *the mitre* carried on a cushion by Will Hawkins; the hearse with the body in it, with escoucheons on both; four mourning coaches with six horses, and eleven coaches with pairs, &c."—*Mason's History, &c. of S. Patrick's Cathedral*, p. 215, note, 4to. 1820.

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The Mitres and Pastoral Staffs of Bishop Morley and Bishop Mews suspended in Winchester Cathedral.

"I have only to add that both the mitre and the crosier appear upon the monuments of many modern Bishops of the Established Church since the Reformation; and, among others, upon that of Bishop Hoadley, in Winchester Cathedral; and that real mitres and crosiers of gilt metal are suspended over the remains of Bishop Mor-

ley, who died in 1684, and of Bishop Mews, who died in 1706."—*Archæologia*, vol. XVIII. p. 38, 4to. 1814. *A description of the Limerick Mitre and Crosier, by Dr. Milner.*

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Mitres worn at the Coronation of George III.

"I must not, however, forget what I have learnt from the present Earl Marshal, that the mitre, which at the present day is barely seen on the carriages of English and Irish Bishops, is actually worn by them in the ceremony of a coronation* at which they assist."—*Ibid.* p. 39.

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The mitre and pastoral staff are represented on the tomb of Dr. Porteus, Bishop of London, in the churchyard of Sundridge, near Sevenoaks, Kent.—*Editors of the Hierurgia Anglicana.*

Ecclesiastical Fabricks, Ornaments, Rites, and Observances in the Reign of Elizabeth.

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Cathedral and Parochial Churches.

"I will now address myself to speak a little of their holy synagogues or places of assembly, commonly called their parish church, whereunto all this rabble of worshippers resort at their appointed seasons to hear this divine book [of Common Prayer], together with their learned priests' sermons.....These synagogues are built altogether to the form of the old temple of the Jews, in a long square east and west, with their holy court walled round about, commonly called the churchyard which is holy ground, and serveth for Christian burial, being altogether exempt for [from] civil use: yet is it lawful for the young men and maids to play there together upon their sundays and holy-days. But whoso smiteth any in that holy ground, by statute is to have his hand cut off therefore. These synagogues have also their battlements, and their porch adjoining to their

* Consequently at the coronation of George III., the last that had taken place when the above remarks were written.—EDD.

church, not here to speak of the solemn laying of the foundation where the first stone must be laid by the hands of the Bishop or his suffragan with certain magical prayers and holy water, and many other idolatrous rites. They have unto it their folding-doors and an especial levite, the parish clerk, to keep the key. They have at the west end their hallowed bells, which are also baptized, sprinkled, &c. They have their aisles and their body of the church. They have also their cells in the sides of the walls, their vestry to keep the priest's ministerial garments, where they are to attire and dress themselves before they go to their service. They have their treasury. All the cathedral or mother churches also have their cloisters for their Dean, Prebendaries, canons, petty canons, singing men and singing boys, &c., within their precincts and walls to abide and dwell, that they may keep the watch of the temple, and their hours of *orisons*. Again, they have in the body of the church their hallowed font to keep the holy water wherewith they baptize, all other vessels and waters to the use of baptism being, by express law, forbidden. They have also their holiest of all, or chancel, which peculiarly belongeth to the priest and the quire which help the priest to say and sing his service. They have their rood-loft as a partition between their holy and holiest of all. The priest also hath a peculiar door into his chancel, through which none might pass but himself. Now this church thus reared up is also thoroughly hallowed with their sprinkling water, and dedicated and baptized into the name of some especial saint or angel, as to the patron and defender thereof, against all enemies, spirits, storms, tempests, &c. Yet hath it within also all the holy army of saints and angels in their windows and walls, to keep it. Thus I think can be no doubt made, but that the very erections of these synagogues (whether they were by the heathens or papists) were idolatrous.

"But here I look to have objected against me for the defence of the present state of them, that now (thanks be to God) they are quite purged of all these idols in the walls and windows, and used to the pure worship of God; therefore it do not well so to write of them in this estate.....How then (I answer) do they still stand in their old idolatrous shapes, *with their ancient appurtenances*, with their courts, cells, aisles, chancel, bells, &c. Can these remain, and all idolatrous shapes and relicks be purged from them? which are so inseparably inherent unto the whole building, as it can never be

cleansed of this fretting leprosy until it be desolate, laid on heaps, as their younger sisters the abbies and monasteries are. We see how suddenly, even in few days, they may be replenished and garnished with all their idols again. We had a late proof thereof in Queen Mary's time, which is not yet taken out of the common people's minds; who, in doubt of the like hereafter, partly upon superstition, but generally because they would not be at the like charge to buy new, have *reserved the old relicks still: some of them standing up in their church windows, others kept in their chests and vestries; yea, sundry of them are still in use, as their bells, font, organs, copes, surplices, the covering cloth of the altar, &c.*, which way can these be purged so long as they remain in this shape? Their whole church also, is it not still a fit shrine to receive all the rest? What letteth but they might not be set up again (if the idols were in readiness) *in one hour?* seeing their very roomths still remain as they left them, and want but a little sweeping so that every saint may know and take his old place again. And as it standeth with the *whole frame of their church walls, windows, and implements*, so standeth it in like manner with the whole ministry of the church, from the highest bishop to the lowest priest, curate, preacher, or half-priest. They may altogether within the space of one hour, with a little changing of their copy, serve again in their old roomths which they held in the Church of Rome, to which this ministry of theirs a great deal better fitteth than unto the Church of CHRIST, which can bear no such adulterate and antichristian ministry. Well then you see what good reformation they have made, and how thoroughly they have purged their churches both within and without, from the very foundation to the covering stone thereof. So that now they must be driven either absolutely to justify these their cathedral and parish churches in this form, *with these appurtenances, furniture, and use*, by the word of GOD, or else we may resolutely by the same word detest them as abominable idols."*—*A brief Discourse of the False Church*, pp. 129, 132.

* This extract, and many others in the *Hierurgia*, may be cited to prove that "the changes effected by the Reformers of the Anglican Church, in the sixteenth century, neither extended nor were intended to extend either to injure or deface the interior aspect of our churches beyond what was rendered necessary by the destruction and obliteration of matters which had been or might again be perverted to superstitious purposes." (*British Critic*, No. L. p. 385.) And that to the proceedings which took place at the Reformation "we cannot with justice attribute

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Holy Days, and the Manner of their Celebration.

"The Sunday is a governing day, and is written in their Calendar with red letters, and ruleth all the days of the week, save certain unruly days and their eves, which will not be governed by it, but challenge to themselves a peculiar worship also: they having their days in the same Calendar written with great letters too, and that which more is, their *eves* written with red letters. And because they are but strangers and come but once in the year, they look for the more solemn entertainment, that the priest should diligently watch, and the people wait for their coming, and make preparation accordingly. *If they come in a clustre, or at some solemn and double feast, then to entertain them with new clothes, clean houses, garnished with green boughs or holly and ivy, with good cheer and much pastime, all work on these their idol days laid aside.* Yet though they come but one alone, and that on the week-day, yet that week is not S. Sunday lord of the ascendant; it is a part of his service to give warning unto the people of the others coming, that they keep his or her eve with fasting and prayer: that upon their day they *keep an holy feast, abstain from labour, &c.*"—*Ibid.* p. 63.

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"I could never as yet find in CHRIST'S Testament any such betterness of one day than another, neither that CHRIST'S Resurrection was to be *celebrated with such a stage-like fleshly pomp, in superstition and idolatry, in fleshly lusts, riot and gluttony,* that day making holy two other days after it, and *drawing the whole land both young and old all these days to intermit all their lawful callings* wherein they are placed of GOD (upon what necessity or occasion soever) *to give attendance to their popery and idolatry, to spend the time in idleness, folly, and vanity*.....I would fain learn of them where they can likewise shew any commandment or warrant for their solemn Whit-Sunday and their feast of Pentecost, other than the Jews double Sabbaths and feasts, &c. But I have now done

the whole extent of mutilation and the melancholy air of desolation and baldness observable in too many of our churches." (*Markland's Remarks on English Churches*, p. 16, *First Edit.*) These were the fruits of a subsequent period, that of "the ascendancy of the puritanic faction under Cromwell, to whose withering influence," remarks Mr. Pugin, "*half the departures* from solemnity and ancient observance, which so degrade the present establishment, are to be traced." (*Contrasts*, p. 31, Note, *Second Edit.*)—EDD.

with this feast.....Neither is it my purpose here to stand to recite their *heathenish manner of keeping those feasts* [Whit-Sunday, &c.] *with idleness, riot and gluttony, with their May games, morrice dance, and summer lords, &c.* I now make haste to their popish feasts, which, because they are so many, we will keep their own division of them in double and single feasts. Of their double feasts, are their CHRIST-mass day, with the day of His Circumcision and Epiphany; the Annunciation and Purification of their Lady, called Candlemass day; their day of all the Saints together, called Hallowmass: their Michaelmass and all Angels; besides their Easter and Whitsuntide, whereof we have spoken, also their Ascension day and TRINITY Sunday. Now their single feasts and common holy days are the Saints' days in order, as they come in their beadroll, and their common Sundays. Of which Sundays, though they have commandment both in the Law by the fourth Commandment, and in the New Testament by the commandment and practice of the Apostles, to keep in the church the first day of the week, an holy convocation unto the LORD, spending that day in prayers, hearing the word, and other holy exercises; yet, seeing they so miserably profane it to idolatry, both after the manner of the heathen and papists, it becometh an idol feast, no less accursed than the others. After the manner of the heathen they abuse it, in dedicating it unto, and naming it after, the chief idol of the Pagans, the Sun, a creature; and *in feasting that day after their manner in pride, gluttony, riot, idleness, sport, play, &c.* After the manner of the papists they abuse it, in their stinted superstition, idolatrous service..... Further in that they dedicate one special Sunday above all the rest unto the Holy TRINITY, and yet give less honour to this Sunday and feast than to their Whit-Sunday going next before. Their other solemn holy feasts, seeing they want warrant in the word of GOD, and have nothing for their foundation and groundwork, are thereby cast utterly out of the church of CHRIST.....and therefore I need spend no time in the refutation of them. The bare recital of these their trifling follies and vanities, is enough to scatter them into the wind: for what warrant, commandment or proof have these stage-players in the word of GOD, in this manner to solemnize the Birth, Circumcision, Epiphany, Resurrection, and Ascension of CHRIST upon their several days with their set fasts, worship, and feasts? .....Where have they thus learned CHRIST? to worship Him by

starts and stints, by days and eves, by such idol fasts and feasts? Is not this to draw the worship of God (which is perpetual and spiritual) unto carnal commandments, worldly ordinances and customs again, and that after so superstitious and profane a manner? Superstitious, in that it is without commandment or precedent in the Testament of Christ, will worship not required or accepted at their hands: profane, in that they celebrate these feasts in all manner [of] gluttony, excess, riot, prodigality, pride, luxury, vanity, idle games, and heathen sports. *Thus they celebrate the Nativity, Circumcision, Epiphany, and Resurrection of* Christ, *with gay clothes, clean houses, good cheer, the viol in the feast,* to stir up lust instead of devotion, *eating and drinking and rising up to play and dance,* after the manner of Bacchus in his feasts, *with their lords of misrule, commonly called 'Christmas lords,' games, interludes, mummeries, masks, wassal cups, with thousands of abominations which chaste and Christian hearts abhor to hear or think of.....* In Christ's Testament they never learned to divide Christ's actions and life into such a stage play; making one day a pageant of His Birth, another of His Circumcision, another of his Epiphany, Resurrection, &c.....or that they ought to have a set worship with select Psalms, Lessons, Epistles, Gospels, Collects, Anthems, or such a devout fast on their eves, or feast on their days, *with such revels as they keep.* But that their devotions may yet more appear, they worship Him even in His Mother's belly, or rather before she was conceived with Him. They adore the words of Salutation, even in the angel Gabriel His Mouth, and give a solemn fast, worship, and feast day thereunto, which they call the Annunciation of their Lady. And lest she might be offended, they solemnize also, with double feast, her Purification commonly called *Candlemass*.....And that they might not fail in time of need, see, they make all the Saints and Innocents in heaven their friends and on their side, celebrating to the Innocents one day of their solemn Christmas; unto All Saints (because none should be forgotten, and they are many in number) they keep an especial and principal feast day, with a solemn fast upon the eve, &c. Yet lest some of the chief Saints, as John the Baptist, and the twelve Apostles, might be displeased in that they are numbered and passed over with other common Saints, they severally remember them again in their turn, with their peculiar eves, days, fasts, feasts and worship. Here is also another Saint,

whom I had like to have overskipped, the captain of them all, S. GEORGE, their borrowgh, the patron of the land, a worthy warrior, our Lady's knight, I ween. *This Saint hath here no small entertainment, with his solemn procession (and that by no small states, but even the greatest of the land), with his cornets, trumpets, harp, sackbuts, psalteries, dulcimer, and all instruments of musick, &c.* This Saint (besides his noble order of knighthood) hath also his famous peculiar Chaplain Palatine of the Order, who is to wear a gold ring on his thumb: and what a famous feast they keep unto this Saint there is none in court or country can be ignorant. Because I am no good herald, I will not undertake to blazon his arms, the red cross in white field that he beareth in banner displayed, nor yet his worthy achievements: for all those I refer you to his legend. .....And now, because I have been somewhat longer even in the bare recital of these trumperies than I thought, I will pass over the rest of their gross trash, as their christening their synagogues and bells into the names of sundry Saints, both men and women Saints, even all in the Pope's calendar; *their solemn visiting their special Saints' tombs and monuments*, as their S. Edwin, his tomb in S. Paul his church in London, by the mayor, very solemnly upon Candlemass night, kneeling down thereat and saying a *Paternoster*. Likewise the yearly commemoration of the founders and benefactors of colleges in the Universities, with their solemn prayers purposely, as also their other idol feasts unto S. Michael and all Angels, which they adore and celebrate in like manner, with their eve, their fast, their holy day, worship, feast."—*Ibid.* pp. 79—84.

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Mode of celebrating Divine Service.

"And herein to deal with every particular error thereof [the Common Prayer-book], or to meddle with the patcheries and innumerable trumperies therein, or all their gross follies, and more than childish, even apish triflings, or their frivolous constitutions and customs whereunto they bind and lesson the parish priest to say his matins and evensong in order, to begin with this confession throughout the year, nay, throughout their life. Then cometh the priest's general pardon through the power that his lord Bishop hath committed unto him, and so he proceedeth to his stinted psalms and lessons, with his certain of *Paternosters* ever and among; and of

Creeds, their forged patchery commonly called the Apostles' Creed or Symbol, Athanasius' Creed, the Nicene Creed, sometimes said in prose, *sometimes sung in metre*, on their festivals; their Epistles, their Gospels, the one to be read with the priest's face towards the west, the other *with his face towards the east*; with their versicles, one to be said by the priest, the other by the parish clerk or people; with their times when to kneel, when to sit, when to stand, *when to curtsey at the Name of* JESUS, *when to glory their* LORD *at the beginning of their Gospel*, or at the end of their Psalms; with their collects and anthems: this in their ordinary journal, that in their festivals, this at morn, that at eve, &c."—*Ibid.* pp. 75, 76.

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Celebration of the Holy Communion.

"In their publick Communion, the priest (arrayed in his ministerial vesture) is placed at the north end of the Table, and there is to read his certain. He is there nurtured when to turn to the Table, when to the people, when to stand, when to kneel, what and when to say. The people (after they have offered to the priest) are in their place to kneel down to say and answer the priest at his turns and times, as is prescribed in their Mass-book; where (after Sir priest hath taken a say, and begun to the people) he delivereth unto them (as they kneel) their Maker *after the old popish manner*, altering the words and form of institution delivered by our SAVIOUR and His Apostles, saying 'THE BODY of our LORD JESUS CHRIST, which was given for thee, &c.' It were long to set down their preambles and several collects at this their Communion, as at their Christmas-day, Easter-day, Ascension-day, Whit-sunday, TRINITY-sunday; and how *the whole quire*, priest and people, glory GOD with angels and archangels and all the company of heaven, &c. And after they have received the priest's blessing, they are all dismissed with peace."—*Ibid.* p. 101.

"Her Majesty is here counselled, comforted, and assured, even by these men themselves, to resort still to that place for the Sacrament, where she hath found comfort in receiving it. But she hath found comfort in receiving it at the Lord Archbishop Grace's hands, *with his rich cope on his shoulders*, berayed with all his pontificalibus, the English Mass-book in his hands, yea by your leave *with the round wafer*. I will not here speak of *attiring the chapel and high altar* that day, and other court ceremonies."—*Ibid.* p. 109.

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Holy Matrimony.

"They have yet the holy sacrament of marriage solemnly kept in the holy church (for the most part) upon the LORD'S day, and an especial liturgy or communion framed to the same.....They believe not themselves to be rightly married, except it be done by a priest, after the prescribed manner and in the due seasons also; namely, in the forenoon *at morning prayer* when matins is done, *just before the Communion* (as they call it): and this not upon any forbidden days (as in *the holy time of Lent*, &c., when men ought to fast) without an especial license from the See of Canterbury, which Popedom hath power both to restrain meats and marriage, and again to permit them, upon grave and weighty considerations, to such as will pay roundly for the same."—*Ibid.* p. 123.

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Funeral Obsequies.

"Likewise also, as these priests visit and housel their sick by this book [of Common Prayer], so do they in like manner bury their dead by the same book. The priest meeting the corpse at the church stile, in white array (his ministering vesture), with a solemn song, or else reading aloud certain of their fragments of Scripture, and so carry the corpse either to the grave, made in their holy cemetery and hallowed churchyard, or else (if he be a rich man) carry his body into the church, each where his dirge and trental is read over him after they have taken off the holy covering cloth* and *the linen crosses* wherewith the corpse is dressed, until it come unto the churchyard or church, into that holy ground (lest sprites in the meantime should carry it away). The priest there pronounceth, that ALMIGHTY GOD hath taken the soul of that their brother or sister unto Him, be he heretick, witch, conjurer, and desiring to meet him with joy in the resurrection, &c., who after *he hath cast on the first shovel full of earth in his due time, with his due words, committing earth to earth, ashes to ashes, &c.*, then may they boldly proceed to cover him, whiles the priest also proceedeth to read over his holy gear and say his *Paternoster* (which fitteth all assaies) and

"Among the benefactions to the Stationers' Company occurs a hearse cloth, of cloth of gold, powdered with blue velvet, and bordered about with black velvet, embroidered and stained with blue, yellow, red, and green. The gift of John Cawood, who died in 1572."—*Book of Fragments*, p. 210.—EDD.

his other prayers over the corpse. That being done, there is for that time no more but to pay the priest and clerk their hire. As for the mortuary, the priest will come home to the house of the dead for that well enough. But now if he be a man of wealth, that he make his grave with the rich in the church, he shall then pay accordingly; for that ground is much more precious and holy than the churchyard, having been consecrated and all sprinkled with holy water. There he shall be sure to lie dry, *his grave being cut east and west, and he so laid that he may rise with his face unto the east.* Likewise if he have been any hearer of sermons in his lifetime, and have loved them well, he will be at cost to get some learned priest or other to preach over him at his burial; and that shall be much more wholesome for him than a paltry mass. But if he be of any greater degree or but stepped into the gentry, then he hath accordingly his mourners, yea his heralds peradventure, *carrying his coat armour and streamers before him with solemn ado and pitching them over his tomb,* as if Duke Hector, or Ajax, or Sir Launcelot were buried. Then is the corpse brought in *with singing and many solemn circumstances* that I know not of, and then is mass preacher sure of a mourning gown and a good reward for his pains.....Well now the last question is concerning these solemn mourners arrayed in black, many of them with hoods, caps, *crosses,* and other knacks; where they learned thus to bemourn and lament their dead by I know not how many months?.....After all is done in church, then are they all gathered together to a costly and sumptuous banquet. Is not this jolly christian mourning? Who would not mourn thus every day in the year? I will not here cumber our priests with over many questions, lest they answer me none of these. As how they can prove it lawful to disbowel and embalm every rich glutton where his burying-place is hard by, and there is no cause either to keep or remove him.....Neither will I trouble them to shew warrant by the word, for the exquisite sculpture and garnishing of their tombs, with engraving their names and achievements, moulding their images and pictures, and to set these up as monuments in their church; which church must also (upon the day of each burials) be *solemnly arrayed and hanged with black,* that even the very stones may mourn also for company."—*Ibid.* pp. 125, 127.*

* The book from whence the above series of extracts is made, was written by

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Archiepiscopal and Cathedral Magnificence.

1589.] "At his first journey into Kent, which was in July 1589, he rode to Dover, attended with not less than one hundred of his own servants in livery, whereof there were forty gentlemen in chains of gold. The train of gentlemen and clergy in the country and their followers, was above five hundred horse. This grand appearance proved of service to the Church at that time. At his entrance into the town there happily landed an intelligencer from Rome, who wondered to see an archbishop or clergyman in England so reverenced and attended: and being present also the Sunday following at service in the Cathedral in Canterbury, where seeing his Grace attended with his gentlemen and servants, as also the Dean, Prebendaries, and preachers in their surplices and scarlet hoods, and hearing the solemn musick with the voices and organs, cornets and sackbuts, he was struck with amazement and admiration, and declared that 'they were led in great blindness at Rome by our own nation, who made the people there believe that there was not in England either archbishop or bishop, or cathedral, or any church or ecclesiastical government, but that all was pulled down to the ground, and that the people heard their ministers in woods and

Henry Barrow, a "great one" among the early Puritans. He is thus alluded to in a song in the *Shepherd's Oracle*, 4to. 1644:

> "We'll break the windows which the Whore
> Of Babylon hath painted,
> And when the popish saints are down,
> *Then Barrow shall be sainted.*"

Not only does he furnish us with interesting information respecting the condition, ornaments, &c. of the churches, cathedral and parochial, in the reign of Elizabeth; he is also a witness to the prevalency of certain catholick or reverent customs during the same period, such as (to place in one view the facts recorded in the text) the observance of church festivals, with religious rites, feasting, sports, merriment, and complete cessation from labour by all classes of people; the position of the officiating priest at the reading of the Gospel; the obeisance made at the name of JESUS; the administration of the blessed Sacrament "after the old popish manner," the priest placing the LORD'S Body in the mouth of the communicant; the presence of the "whole quire," and the use of copes, and wafers at the holy Eucharist; the celebration of matrimony at the time of matin service just before the Communion, and never during Lent, unless by licence from the See of Canterbury; the solemn obsequies of the dead, with chants, crosses, and banners, *the priest himself* casting the first earth on the coffin, &c. Barrow, at p. 63, alludes to the custom of saying "certain psalms and prayers over the corn and grass, and certain Gospels at crossways," which is still retained by the clergy in some parts of England.—EDD.

fields, among trees and brute beasts: for his own part he protested, that *unless it were in the Pope's chapel, he never saw a more solemn sight, or heard a more heavenly sound.*'"—*Whitgift. Biog. Brit.* vol. VI. part II. p. 4255, fol. 1766.

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1586.] "A pamphlet was dispersed without doors, entitled 'A Request of all true Christians to the Honourable House of Parliament.' It prays, 'that every parish church may have its preacher, and every city its superintendent, to live honestly but not pompously.' And to provide for this, it prays, 'that all cathedral churches may be put down, where the service of GOD is grievously abused by piping with organs, singing, ringing, and trowling of psalms from one side of the choir to another, with the squeaking of chanting choristers, disguised (as are all the rest) in white surplices; some in corner caps and filthy copes, imitating the fashion and manner of antichrist the Pope, that man of sin and child of perdition, with his other rabble of miscreants and shavelings.'"—*Neale's History of the Puritans,* vol. I. p. 384.

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Wafer Bread, Copes, &c.

1559.] "Our elect [Grindal] consulted also with the aforementioned learned man [Peter Martyr] about the sacramental bread, whether it were necessary it should be unleavened, that is *wafer.* To which he told him, he knew it himself, that all the churches abroad did not make any contention about it, nay, that they *every where used it.*"—*Strype's Life of Grindal,* p. 31, fol. 1710.

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1564.] "For the ministering of the Communion we use bread appointed by the Queen's Highness' Injunctions, [see ante p. 64]."—*Certificate of Vice-Dean, &c. of Christ Church, Canterbury. Strype's Life of Parker,* p. 183, fol. 1711.

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Ibid.] "He [Archbishop Parker] shewed them [Sampson and Humphrey of Oxford] in few words, that these were the orders which they must observe, viz. to wear the cap appointed by Injunction, to wear no hats in their long gowns, to wear a surplice with non-regent's hoods in the quires at their colleges, according to the ancient manner there; and to communicate kneeling in *wafer bread.*" *Ibid.* p. 164.

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1565.] "But, Bernard, I pray thee tell me of thine honesty, what was the cause that thou hast been in so many changes of apparel this forenoon, now black, now white, now *in silk and gold*, and now at length in this swouping black gown, and this sarcenet flaunting tippet. &c."—*A pleasant Dialogue between a Soldier of Berwick and an English Chaplain, &c.. quoted by Strype, Annals*, vol. I. part II. p. 169. 8vo. 1824.

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1566.] "He [Archbishop Parker] confessed that there were many parishes unserved [on account of the suspension of their clergy for refusing to wear the vestments, &c.].....That he had sent his chaplains into the city, to serve in some of the great parishes, but they could not administer the Sacrament, because the officers of the parish had provided neither surplice nor *wafer bread*. That on Palm Sunday, one of his chaplains designing to administer the Sacrament to some that desired it, the Table was made ready; but while he was reading the chapter of the Passion, one of the parishioners drew from the Table both the cup and the wafer bread, because the bread was not common; and so the people were disappointed, and his chaplain derided. That divers churchwardens would provide neither surplice nor wafer bread."—*Neale's History of the Puritans*, vol. I. p. 183.

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1570.] "This year (if it were not before) did a brother of this party, Mr. A. G. (Anthony Gilby, I suppose) write a very hot and bitter letter to several reverend divines, that had been exiles for the Gospel, and returned upon Queen Elizabeth's access to the crown; exciting them with all their might against the Bishops for imposing the habits to be worn by ministers in their ministrations; and rather to lay down their ministry than to comply.....Where in one place he thus expresseth himself: 'I wot not by what devilish cup they [the Bishops] do make such a diversity between CHRIST's Word and His Sacraments; that they cannot think the Word of GOD to be safely enough preached and honourably enough handled, without cap, cope, or surplice; but that the Sacraments, the marrying, the burying, the churching of women, and other church service, as they call it, must needs be declared with crossing, with *coping*, with surplicing, with kneeling, with pretty *wafer cakes*, and other knacks of popery.'"—*Strype's Annals*, vol. II. part I. p. 8.

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1570.] "There was now in the churches of the kingdom great variety used in the sacramental bread, as to the form of it. As in some (and they *the most*) the form of it was round, *wafer-like;* in some the form was otherwise, as ordinary bread; though the wafer-form of the bread to be used in the Communion had been before agreed upon, upon good deliberation between the Archbishop and the Bishop of London: yet this order about the bread would not prevail to bring in an uniformity therein. The tidings of this variety came new to the court, and gave great offence.....As there was this stir at this time about the form of the bread, so there was, not long before, as great about the kind of it, whether wafer-bread, or loaf, or common bread. The Archbishop had appointed it to be wafer-bread; and so he enjoined it in his Injunctions to his Clergy. And it was *generally so used;* though some would rather make use of the loaf-bread, which did not please the Archbishop."—*Strype's Life of Parker,* pp. 308, 309.

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1575.] "Does your lordship think that I care either for cap, tippet, surplice, or *wafer-bread*, or any such? But for the laws so established, I esteem them."—*Archbishop Parker's last Letter to the Lord Treasurer, &c. Life,* Appendix, No. XCIX.

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1571.] "And what sort of popishly affected priests still officiated in the Church, the forementioned Northbroke [minister of Redcliff in Bristol] will tell us, in his epistle to a book entitled *A Brief and Pithy Sum of the Christian Faith.* Therein he spake of certain men, then ministers of the Church, who were papists, and so gave out themselves to be in 'their discourses, who subscribed, and observed the order of service, wore a side gown, a square cap, *a cope* and surplice.'"—*Annals,* vol. II. part I. p. 145.

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1572.] "And first, for the LORD'S Supper, or holy Communion. They ['in the old time'] had no introit, for Celestinus, a pope, brought it in about the year 430. But we have borrowed a piece of one out of the Mass-book. They read no fragments of the Epistle and Gospel: we use both.....Then, they ministered the Sacrament with common and usual bread; now, with *wafer cakes,* brought in by Pope Alexander, being in form, fashion, and substance like their god of the altar.....They ministered the Sacrament plainly. We

pompously, with singing, piping, surplice, and *cope* wearing."—*An Admonition to the Parliament*, p. 8, 12mo. (*no date.*)

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Circa 1573.] "This is a very slender reason to prove that the Sacrament of the Supper is not sincerely ministered, because there is singing, piping, surplice, and *cope*: when you shew your reasons against that pomp which is now used in the celebration of that sacrament, you shall hear what I have to say in defence of the same. I think there is nothing used in the administration thereof, that doth in any respect contaminate it, or make it impure."—*Abp. Whitgift's Answer to the Admonition. The Defence of the Answer*, &c. p. 606, fol. 1574.

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Ibid.] "They should first prove by the word, that.....kneeling at Communion, *wafer cakes* for their bread when they minister it, surplice and *cope* to do it in.....are agreeable to the written word of the Almighty."—*A View of Popish Abuses yet remaining in the English Church, &c.*, p. 2, 12mo. (*no date.*)

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"We marvel that they could espy in their last Synod, that a gray amice, which is but a garment of dignity, should be a garment (as they say) defiled with superstition, and yet that *copes*, caps, surplices, tippets, and such-like baggage, the preaching signs of popish priesthood, the Pope's creatures, kept in the same form to this end to bring dignity and reverence to the ministers and sacraments, should be retained still, and not abolished."—*Ibid.* p. 17.

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"In cathedral churches they must have a *cope*, they receive the Communion kneeling, they use not for the most part common bread, according to the word of God and the statute, but *starch-bread*, according to the Injunction."—*Ibid.*

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1573.] "Although there be [those] which like not this apparel, that think otherwise than either their brethren, or than indeed they ought to do, yet a man may find greater dissent amongst those which are united in surplice and *cope*, &c., than there is among those that wear them not, rather with themselves, or with them that wear them: for how many there are that wear surplices, which would be gladder to say a mass than to hear a sermon, let the world

judge. And of those who do wear this apparel, and be otherwise well minded to the Gospel, are there not which will wear the surplice and not the cap; other that will wear both cap and surplice, but not the tippet; and yet a third sort, that will wear surplice, cap, and tippet, but not the cope?"—*A Reply to an Answer made of M. Doctor Whitgift against the Admonition to the Parliament, by T[homas] C[artright]*, p. 79, 4to. (*no date*).

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"I would be loth to say.....that it is not lawful for a man to make of a popish surplice a shirt for himself, or to take the gold of *a cope* which he hath bought, and convert it to his private use. And herein we do nothing disagree with S. Augustin, which grant that surplices, and *copes*, and tippets, and caps, may be applied to a good use, either common or private, as they will best serve: but we deny that that use is in distinguishing either the ministers from other men, or the ministers executing their ecclesiastical function from themselves when they do not exercise that office."—*Ibid.* p. 75.

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1577.] "Within the church would not the priest's gown suffice [for a note of distinction] without the surplice? his surplice without *the cope?* his preaching and other ministerial function without them all? For who can he be that doeth these things in the church, but the minister? can there be a fairer white, to know him from all the rest, than these? he that either cannot know, or will not acknowledge him for a minister by these marks, it is not safe that he should know him by the other."*—*The rest of the Second Reply of Thomas Cartright against Master Doctor Whitgift's Second Answer, touching the Church Discipline, &c.* p. 252, 4to. 1577.

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1573.] "I had spoken of this [wafer] bread before in general, and if Master Doctor did not disagree with himself we are here well

* From this and some of the preceding extracts we may infer, notwithstanding Mr. Robertson's assertion to the contrary, (*How shall we conform to the Liturgy?* &c. p. 66,) that copes were worn in parish churches temp. Eliz. They are mentioned (in connexion with the surplice, &c.) as customarily distinguishing the clergy "from other men," or "the ministers executing their ecclesiastical function from themselves when they do not exercise that office." Had they been confined to cathedrals and private chapels, this could not have been said of them with propriety or truth. The rubrick which enjoins their use in all churches at the celebration of the Holy Eucharist, was in force throughout Elizabeth's reign. See post, under *Ecclesiastical Vestments*.—Edd.

agreed. For first he saith, it skilleth not what bread we have, and by and by he saith that he wisheth it were common bread, and assigneth a great cause, which the book of service likewise assigneth, which is to avoid superstition. And it is certainly known by experience, that in divers places the ignorant people.....have knocked and kneeled unto it, and held up their hands whilst the minister hath given it; not those only which have received it, but those that have been in the church and looked on.* I speak of that which I know and have seen with my eyes."—*A Reply to an Answer, &c.* p. 164.

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"Have not they [of Geneva] ..... the old popish custom of administering the Blessed Sacrament of the Holy Eucharist with *wafer cakes?* These things the godly there can digest. Wherefore should not the godly here learn to do the like, both in them and in the rest of the like nature?"—*Hooker's Eccl. Pol.* b. IV. c. x. 1. Keble's Edit.

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1588.] "The book, commonly called *the Cobler's Book*, comes under this year, or thereabouts.....The Archbishop, having appointed somebody to look over it and report it to him, received this account thereof. That he handled these three Articles. I. That the Church of England is not the Church of CHRIST. II. What opinion is holden of the members thereof. III. That it is contrary to the Scriptures to join with that Church.....In this treatise, first he charged the realm to maintain open idolatry, under the name of decency. The idolatry and monuments of idolatry he affirmed to be maintained, were godfathers, fonts, baptism by women, bishoping of children, standing up at the gospel, the chancel, bells, organs, &c., *wafer cakes*, the prescript order of service in the choir, the prescript number of psalms and lessons, the gang-days, collects ordinary, surplice, *copes*, tippets, Wednesdays' and Fridays' fasts, &c. Adding that the whole treatise was a mischievous, railing libel against the Queen's Majesty and others."—*Strype's Life of Whitgift*, p. 296, fol. 1718.

* Here is an incidental proof that the Holy Eucharist was then celebrated in the presence of the congregation, non-communicants as well as communicants, as in other parts of the Western Church at and since the great schism. The present custom of excluding non-communicants from witnessing the "Commemorative Sacrifice" is an innovation, unsanctioned alike by rubrick and canon. See *Modern Puritanism*, Appendix, p. 54.—EDD.

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Marriage Customs.

1572.] "Other petty things out of the book we speak not of, as that women, contrary to the rule of the Apostle, come, and are suffered to come, bare-headed, with bag-pipes and fiddlers before them, to disturb the congregation, and that they must come in at the great door of the church, or else all is marred. With divers other heathenish toys in sundry countries, as carrying of wheat-sheafs on their heads, and casting of corn, with a number of such-like, whereby they make a May-game of marriage, than a holy institution of God."—*A View of Popish Abuses, &c.* pp. 8, 9.

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Customs at Funerals.

"We say nothing of the threefold peal, because that is rather licensed by Injunction than commanded in their book; nor of their strange mourning by changing their garments, which, if it be not hypocritical, yet it is superstitious and heathenish, because it is used only of custom; nor of burial sermons, which are put in place of trentals,* whereout spring many abuses, and therefore in the best reformed churches are removed. As for the superstitions used both in country and city for the place of burial, which way they must lie, how they must be fetched to church, the minister meeting them at church-stile with surplice, with a company of greedy clerks, that a cross, white or black, must be set upon the dead corpse, that bread must be given to the poor, and offerings in burial time used, and cakes sent abroad to friends, because these are rather used for custom and superstition than by the authority of the book. Small commandment will serve for the accomplishing of such things."—*Ibid.* p. 9.

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1566.] "April 2nd, Mr. Crowley, the suspended minister of Cripplegate, seeing a corpse coming to be buried at his church, attended with clerks in their surplices singing before it [as accustomably they used, *Strype's Life of Parker*, p. 218.] threatened to shut the church-doors against them; but the singing-men resisted, resolving to go through with their work, till the alderman's deputy threatened to lay them by the heels for breaking the peace: upon

* Services of thirty masses.—Edd.

which they shrunk away, but complained to the Archbishop, who sending for Crowley, deprived him of his living, and confined him to his house, for saying he would not suffer the wolf to come to his flock."—*Neale's History of the Puritans*, vol. i. p. 181.

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1559.] "September 8, were celebrated the obsequies of Henry the French king, in S. Paul's choir; which was all hung with black and arms, and his hearse garnished with thirty dozen of pensils, and fifteen dozen of escutcheons of arms. The hearse was garnished with great escutcheons, bossed with great crowns; and all under feet with black, and a great pall of cloth of gold, and coat-armour, target, sword, and crest. The lord-treasurer was chief-mourner, next the lord-chamberlain.....and many more mourners all in black. There were fourteen heralds-of-arms attending in their coat-armour, following after the lords. Then *dirge* was sung, and then they repaired to the Bishop's palace to dinner. Thence in the afternoon they came to church again, the heralds before them. And the service was then performed: the Archbishop of Canterbury elect was minister; Scory, elect of Hereford, preached; the third Bishop was Barlow, elect of Chichester."—*Strype's Life of Grindal*, p. 26.

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Rogation Processions.

Item. "That in the Rogation days of Procession, they sing or say in English, the two psalms beginning, *Benedic anima mea, &c.*, with the litany and suffrages thereunto, with one homily of thanksgiving to God already devised and divided into four parts, without addition of any superstitious ceremonies heretofore used."—*Articles for Administration of Prayer and Sacraments. Ordinances accorded by the Archbishop of Canterbury.*

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1572] "In the Gang week, when the priest in his surplice, singing Gospels and making crosses, rangeth about in many places upon the Ember days."—*A View of Popish Abuses, &c.* p. 14.

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Situation and Position of the Officiating Minister.

1573.] "There is a third fault which likewise appeareth almost in the whole body of this service and liturgy of England, and that

is, that the profit which might have come by it to the people is not reaped. Whereof the cause is, for that he which readeth is not in some places heard, and in the most places not understanded of the people, through the *distance of place between the people and the minister*; so that a great part of the people cannot of knowledge tell whether he hath cursed them or blessed them, whether he hath read in Latin or in English,—all the which riseth upon the words of the book of service, which are that the minister should stand in the *accustomed place*: for thereupon *the minister in saying morning and evening prayer sitteth in the chancel with his back to the people*, as though he had some secret talk with God which the people might not hear. And hereupon it is likewise that after morning prayer, for saying another number of prayers, he climbeth up to *the further end of the chancel and runneth as far from the people as the wall will let him*, as though there were some variance between the people and the minister, or as though he were afraid of some infection of plague. And indeed it reneweth the memory of the Levitical priesthood, which did withdraw himself from the people into the place called the holiest place, where he talked with God, and offered for the sins of the people.

"Likewise for marriage he cometh back again into the body of the church,* and for baptism unto the church-door. What comeliness, what decency, what edifying is this? Decency (I say) in running and trudging from place to place: edifying, in standing in that place and after that sort where he can worst be heard and understanded.....Now if it be said for *the chapters and litany there is commandment given that they should be read in the body of the church*, indeed it is true: and thereof is easily perceived this disorder which is in saying the rest of the prayers, *partly in the hither end, and partly in the further end, of the chancel*: for, seeing that those are read in the body of the church that the people may both

* "At the Reformation, that part of the [marriage] ceremony (and it was the greatest part) which used to be performed at the church-door, was directed to be performed in the body of the church, and at the time of divine service, that the congregation might be witnesses. The *body* of the church occurs in the rubrick of our present form; and when I was a stripling I recollect this rule being exactly followed in Lambeth church. Hassocks were placed in the middle aisle below the reading-desk; the service to the conclusion of the first blessing being there read, there was a remove to the Communion-rails to finish the rest of the office."—*Letter from Rev. George North, Dec.* 7, 1748. *Illustrations of the Manners and Expences of Ancient Times in England*, Appendix, p. 13, 4to. 1797.—Edd.

hear and understand what is read, what should be the cause why the rest should be read further off, unless it be that either those things are not to be heard of them, or at the least not so necessary for them to be heard as the others which are recited in the body or midst of the church?"—*A Reply to an Answer, &c.* p. 134.

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Celebration of Divine Service.

1572.] "In all their order of service there is no edification according to the rule of the Apostle, but confusion. They toss the psalms in most places like tennis-balls.....The people, some standing, some walking, some talking, some reading, some praying by themselves, attend not to the minister. He again posteth it over as fast as he can gallop: for either he hath two places to serve, or else there are some games to be played in the afternoon, as lying for the whetstone, heathenish dancing for the ring, a bear or a bull to be baited, or else Jackanapes to ride on horseback, or an interlude to be played, and if no place else can be gotten, this interlude must be played in the church, &c. Now the people sit, and now they stand up. When the Old Testament is read, or the lessons, they make no reverence; but when the Gospel cometh, then they all stand up..... When JESUS is named, then off goeth the cap, and down goeth the knees, with such a scraping on the ground, that they cannot hear a good while after, so that the Word is hindered; but when any other names of GOD are mentioned they make no courtesy at all.....We speak not of ringing when matins is done and other abuses incident, because we shall be answered that by the book they are not maintained, only we desire to have a book to reform it. As for organs and curious singing, though they be proper to popish dens, I mean to cathedral churches, yet some others also must have them. The Queen's chapel, and these churches (which should be spectacles of Christian reformation), are rather patterns and precedents to the people of all superstitions."—*A View of Popish Abuses, &c.* pp. 10, 11.

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1559.] "Whensoever the name of JESUS shall be in any lesson, sermon, or otherwise in the church, pronounced, due reverence be made of all persons, young and old, with lowness of courtesy, and uncovering of heads of the mankind, as thereunto doth necessarily belong, and heretofore hath been accustomed."—*Queen Elizabeth's Injunctions.*

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Penance.

1571] "That they should not church any unmarried women which hath been gotten with child out of lawful matrimony; except it were upon a Sunday or holy day; and except either she, before childbed, *had done penance*, or at her churching did acknowledge her fault before the congregation."—*Abp. Grindal's Injunctions.*

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1580.] "*First*, I wish at every public penance a sermon, if it be possible, be had. *Secondly*, In the same sermon the grievousness of the offence is to be opened; the party to be exhorted to unfeigned repentance, with assurance of God's mercy if they so do; and doubling of their damnation, if they remain either obstinate, or feign repentance where none is, and so lying to the Holy Ghost. *Thirdly*, Where no sermon is, there let a homily be read, meet for the purpose. *Fourthly*, Let the offender be set directly over against the pulpit during the sermon or homily, and there stand bare-headed, with the sheet or other accustomed note of difference; and that upon some board, raised a foot and a half at least above the church floor, that they may be *in loco editiore, et eminentiores omni populo*, i.e. in an higher place, and above all the people. *Fifthly, Item*. It is very requisite that the preacher in some place of his sermon, or the curate after the end of the homily, remaining still in the pulpit, shall publickly interrogate the offenders, whether they do confess their fault, and whether they do truly repent: and that the said offenders or penitents should answer directly, every one after another (if they be many), much like to this short form following, *mutatis mutandis*.

Preacher. Dost thou not here, before God and this congregation assembled in His name, confess that thou didst commit such an offence, viz. fornication, adultery, incest, &c.?

Penitent. I do confess it before God and this congregation.

Preacher. Dost thou not also confess, that in so doing thou hast not only grievously offended against the Majesty of God in breaking His commandment, and so deserved everlasting damnation, but also offended the Church of God by thy wicked example?

Penitent. All this I confess unfeignedly.

Preacher. Art thou truly and heartily sorrowful for this thine offence?

Penitent. I am, from the bottom of my heart.

Preacher. Dost thou ask God and this congregation heartily forgiveness for thy sin and offence: and dost thou faithfully promise from henceforth to live a godly and Christian life, and never to commit the like offence again?

Penitent. I do ask God and this congregation heartily forgiveness for my sin and offence; and do faithfully promise from henceforth to live a godly and Christian life, and never to commit the like offence again.

This done, the preacher or minister may briefly speak what they think meet for the time, place, and person; desiring in the end the congregation present to pray God for the penitent, &c., and the rather, if they see any good signs of repentance in the said penitent."—*Form of Penance devised by Abp. Grindal. Strype's Life of Grindal,* p. 261.

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1583.] "That from henceforth there be no commutation of penance, but in rare respects and upon great consideration; and when it shall appear to the Bishop himself, that that shall be the best way for winning and reforming of the offender, and that the penalty be employed either to the relief of the poor of that parish, or to other godly uses, and the same well witnessed and made manifest to the congregation: and yet if the fault be notorious, that the offender make some satisfaction, either in his own person with declarations of his repentance openly in the church, or else that the minister of the church openly in the pulpit signify to his people his submission and declaration of his repentance done before the Ordinary, and also, in token of his repentance, what portion of money he hath given to be employed in the uses above named." —*Archbishop Whitgift's Articles touching Preachers, &c. Cardwell's Documentary Annals,* vol. I. p. 415.

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The Pastoral Staff and Chasuble in use at Ordinations.

1572.] "Then ['in the old Church'] after trial and vocation they were admitted to their function, by laying on of the hands of the company of the eldership only. Now there is (neither of these being looked unto) required a surplice, *a restment, a pastoral staff,* &c."—*An Admonition to the Parliament,* p. 4.*

* Whitgift, however, calls this "a false and untrue report." (*The Defence of the Answers, &c.*)—Edd.

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Lent Religiously Observed.

1560, 2 *Eliz.*] "In the beginning of Lent this year was a proclamation issued out, that if any butcher did kill any flesh that time of Lent, he should forfeit £20. for each time he did so."—*Strype's Annals*, p. 285.

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Ibid.] "The weekly fasts, the holy time of Lent, the Embring weeks, together with the fast of the Rogation, [were] severely kept by a forbearance of all kind of flesh, not now by virtue of the statute, as in the time of king Edward, but as appointed by the Church in her public Calendar before the book of Common Prayer.....The solemn sermons upon each Wednesday, Friday, and Saturday in the time of Lent, preached by the choicest of the clergy, she [Q. Elizabeth] devoutly heard, attired in black, according to the commendable custom of her predecessors."—*Heylyn's History of the Reformation*, p. 124.

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1564.] "However the observation of the fast of Lent was regarded, yet dispensations also for it were granted upon reasonable causes. This favour the Archbishop [Parker] had formerly shewed to John Fox, the martyrologist, a spare sickly man, whom he permitted for his bad stomach to eat flesh in Lent. And for the like favour that reverend man did now again address to him in a handsome Latin letter, &c."—*Strype's Life of Parker*, p. 178.

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1576.] "As for dispensations for eating flesh, they were rarely granted, and this upon the physician's testimonial. And for the most part, the Archbishop remitted part of his fees. And in all these dispensations he refused more than he admitted."—*Strype's Life of Grindal*, p. 219.

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1601.] "And as he [Archbishop Whitgift] was very careful of the laws and constitutions of the Church, so was he also of its rites and observances, as particularly of the keeping of Lent: being also commonly, as it was this year, required by the Queen's command and proclamation, that a consideration might be had towards sick and infirm persons, some few butchers had a licence to kill flesh; and what sort of flesh also might be killed was also prescribed them

in the said licence, viz. such as was fit for the sick to eat, and not forbidden by law. Such a licence the Archbishop granted this Lent to two butchers for his liberties within the city of Canterbury, but it was with much importunity. And two more, for the convenience of the whole city, had licence to kill flesh too; yet little observing the restrictions mentioned in their licenses, besides the too great quantities by them killed. Of this the Archbishop took notice, and in some displeasure at it wrote to Mr. Bois, his steward, to have it examined and rectified, signifying, 'how he was informed of four butchers licensed to kill flesh in Canterbury and the liberties thereof; and of their killing calves by law prohibited, and that in great quantity. He confessed that through great importunity he had licensed two within his liberties there, the one in Westgate, the other in Stablegate; but that it was expressed in their licence that they should only kill such flesh as was fit for sick persons, and not by law prohibited. That he was the steward of his liberties there, and therefore he charged him to call for their licences, and to read them, and to command the butchers to observe them duly. And that if by order they ought to be bound, to take bonds of them accordingly. And that he would do very well to advise Mr. Mayor to take the like order with such other butchers as were licensed in the town. For I can assure you,' added the Archbishop, 'that the matter will be very narrowly looked into, and the officers shrewdly censured that shall neglect their office therein. Which advice I do write for the good will I bear to Mr. Mayor and the officers of that city'.....And so he committed him to the tuition of Almighty God. From Lambeth, the 25th day of February, 1601."—*Strype's Life of Whitgift*, pp. 552, 553.

Spoliation of Canterbury Cathedral.

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1642.] "The news was that the troopers fought with God Himself in the cathedral quire at Canterbury. But the truth is that on the 26th of August, 1642, some zealous troopers, after they had (by command) taken the powder and ammunition out of that malignant cathedral, they fought (it seems) with the cathedral goods.....

namely, altars, images, service-book, pricksong-book, surplice, and organs: for they hewed the altar rails all to pieces, and threw their altar over and over and over down the three altar steps, and left it lying with the heels upward; they slashed some images, crucifixes, and pricksong-books, and one greasy service-book, and a ragged smock of the whore of Rome, called a surplice, and began to play the tune of the 'Zealous Soldier' on the organs or case of whistles, which never were in tune since. But the cathedralists cried out for their great Diana, and ran to the commander-in-chief with all speed, who presently called off the soldiers, who afterwards sung cathedral pricksong as they rode over Barham Down towards Dover, with pricksong leaves in their hands, and lighted their tobacco-pipes with them; such pipes and cathedral pricksong did consort well together ..... As for their altar trinkets, their silver basin and candlesticks, the prelates had hid them from the troopers, but afterwards sold them to a merchant in Canterbury, for fear they should be seized on for the public defence of the kingdom. But when they heard that a sack-posset was eaten out of their cathedral altar-basin, they were much offended that a consecrated bason should be so profaned, and thereupon bought again their basin and candlesticks, which some affirm had tallow candles in them while the sack-posset was in eating. But this was but a forerunner of a more orderly and thorough reformation in that cathedral, which (according to another pious ordinance of Parliament for demolishing monuments of idolatry) began upon the 13th day of December last.....The cathedral men would not execute that ordinance themselves: they loved their cathedral Jezebel the better because she was painted.....But the worthy Mayor and Recorder of Canterbury put on that blessed work of reformation with their speedy warrant, according to that ordinance. When the Commissioners entered upon the execution of that ordinance in that cathedral, they knew not where to begin, the images and pictures were so numerous, as if that superstitious cathedral had been built for no other end but to be a stable for idols. At last they resolved to begin with the window on the east of the high altar, beyond that sainted traitor Archbishop Becket's shrine, at which shrine to this day may be seen how the stones of the pavement on the sides and ends of that shrine were worn with the kneeling of the idolatrous people which came on pilgrimage to offer there to that pope-holy saint. But the Commissioners knew not what pictures were in that

eastmost window of that cathedral; and coming to it, the first picture they found there was of Austin the monk, who was the first archbishop of Canterbury that ever was, and so it casually fell out that the image of this archprelate of Canterbury was the first that was demolished in that cathedral. Many window images or pictures in glass were demolished that day, and many idols of stone; thirteen, representing CHRIST and His twelve Apostles, standing over the west door of the quire were all hewed down, and twelve more at the north door of the quire, and twelve mitred Saints set aloft over the west door of the quire, which were all cast down headlong, and some fell on their heads, and their mitres brake their necks. While this work was in hand, in comes a prebend's wife and pleaded for the images there, and jeered the Commissioners viraginously; but when she saw a picture of CHRIST demolished, she shrieked out and ran to her husband, who (after she was gone) came in and asked for their authority to do those things: and being answered that there was the ordinance of the King and the Parliament, he replied, 'Not of the King, but of the Parliament if you will.' He also pleaded for the images there, and spake in justification of his bowing towards the altar, yea, he would maintain his bowing three times that way, because there were three Persons in the TRINITY: a poor argument for a cathedral doctor. He might as well have argued, because he did give thanks for the three parishes or steeples he enjoyed. But after he had disputed awhile with the ministers that assisted the Commissioners in that work, the grand priest complained for want of breath, saying he was ready to faint, and desired to be let out; and indeed he looked very ill. 'Tis true he stood very near the place where Archbishop Becket was cast over headlong; but this man had no cause of fear, not a distasteful or disrespectful word, and was quietly let out as he desired. And then that work of reformation went on. The Commissioners fell presently to work on the great idolatrous window, standing on the left hand as you go up into the quire: for which window (some affirm) many thousand pounds have been offered by outlandish papists. In that window was now the picture of GOD the FATHER, and of CHRIST, besides a large crucifix, and the picture of the HOLY GHOST in the form of a dove, and of the twelve Apostles; and in that window were seven large pictures of the Virgin Mary in seven several glorious appearances, as of angels lifting her into heaven, and the sun, moon, and

stars under her feet, and every picture had an inscription under it, beginning with *Gaude Maria*, as *Gaude Maria sponsa* Dei, that is, *Rejoice, Mary, thou spouse of* God. There were in this window many other pictures of popish saints, as of S. George, &c. But their prime cathedral saint, Archbishop Thomas Becket, was most rarely pictured in that window, in full proportion, with cope, rochet, mitre, crosier, and all his pontificalibus. And in the foot of that huge window was a title intimating that window to be dedicated to the Virgin Mary.....But as that window was the superstitious glory of that cathedral, as it was wholly superstitious, so now it is more defaced than any other window in that cathedral. Whilst judgment was executing on the idols in that window, the cathedralists cried out again for their great Diana, 'Hold your hands, holt, holt, heers [sic] Sir,' &c.' A minister being then on the top of the city ladder, near sixty steps high, with a whole pike in his hand rattling down proud Becket's glassy bones (others then present would not adventure so high), to him it was said, 'Tis a shame for a minister to be seen there;' the minister replied, 'Sir, I count it no shame but an honour. My master whipped the living buyers and sellers out of the temple; these are dead idols which defile the worship of God here, being the fruits and occasions of idolatry.' Some wished he might break his neck, others said it should cost blood; but he finished the work, and came down well, and was in very good health when this was written. Many other images were defaced in other windows there, several pictures of God the Father, of crucifixes, and men praying to crucifixes and to the Virgin Mary; and images lay on the tombs, with eyes and hands lifted up; and right over them was pictured God the Father, embracing a crucifix to which the image seemed to pray. There was a cardinal's hat, as red as blood, painted in the highest window in that cathedral within Bell-Harry steeple, over the quire door, covering the archbishop's arms, which hat had not so much respect shewn it as Cardinal Wolsey's hat had at court,—it was not bowed to, but rattled down. There were also many huge crosses demolished, which stood without the cathedral, four on Bell-Arundel steeple; and a great idol of stone, which stood on the top of the roof of that cathedral, over the south door under Bell-Harry steeple, was pulled down by one hundred men with a rope. In the fall it buried itself in the ground; it was so heavy and fell so high. This image had a great brazen cross in his hand; it was the statue

of Michael the Archangel looking strait to a lane right over against it in Canterbury, called Angel-lane. There was demolished also a very large stone image of CHRIST, over which was the image of the HOLY GHOST, in the form of a dove. This idol stood right over the great cathedral south gate, next the Bull-stake. This image was pulled down with ropes; at first the head began to shake and nod to and fro a good while; at last it fell off two hours before the body, which was rivetted to the wall with iron bars. The papists report it was a miracle; that the image nodded the head to reprove those that pulled it down. One said then it was a shame they should pull it down in such a base manner. This image (amongst the rest) was the means of much idolatry: men, now living, testify that they have seen travellers kneel to it in the street as they entered the cathedral, which is continually visited by outlandish priests, who daily commit idolatry in that cathedral. And yet how many that profess love to true religion and hatred of idolatry, are now zealous for those images, which are monuments and instruments and occasions of idolatry, the continuance whereof hath been our great sin, shame, and misery. But (say some) the windows and monuments were precious: but we read (Deut. xiii. 6), if any (though never so near or dear unto us) move us to idolatry, we are commanded by GOD Himself to stone them to death, our eye must not pity them: must we not spare a living man, made little inferior to the angels, but must rend and maul him with stones, and shall we stomach the battering and defacing of dead images, that are not only monuments of, but enticements to, idolatry? Shall we glamour and clamour as they that shall lament the final fall of Babylon (Rev. xviii. 16)?..... Shall we say, 'Alas, that great cathedral—oh, the goodly painted windows—oh, the golden tabernacle-work—oh, the glorious glory-cloth—oh, the costly copes, basins, and candlesticks—oh, the rich hangings—oh, the archbishop's consecrated chair?'.....The last execution against the idols in that cathedral was done in the cloister, divers crucifixes and mitred saints were battered in pieces there; S. Dunstan's image pulling the devil by the nose was pulled down, devil and all.....Thus a vial is now poured out upon this cathedral, or seat, or throne of the beast; and though they gnaw their tongues for pain, yet I do not hear that they repent them of their prelatical and malignant ways, to give GOD the glory."—*Culmer's Cathedral News from Canterbury*, pp. 19—24.

The Reconciliation of Lichfield Cathedral, by Bishop Hacket.

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1669.] "This rare building was finished in eight years, to the admiration of all the country, the same hands which laid the foundation laying the top stone also; all which owes itself to his great fidelity, incredible prudence in contriving, bargaining with workmen, unspeakable diligence in soliciting for money, paying it and overseeing all: Nehemiah's eye was ever upon the building of the temple, and therefore the work proceeded with incredible expedition. The cathedral being so well finished, upon Christmas-eve, anno 1669, his lordship dedicated it to CHRIST's honour and service, with all fitting solemnity that he could pick out of ancient rituals in the manner following.

His lordship, being arrayed in his episcopal habiliments, and attended upon by several prebends and officers of the church, and also accompanied with many knights and gentlemen, as likewise with the bailiffs and aldermen of the city of Lichfield, with a great multitude of other people, entered at the west door of the church, Humphry Persehouse, Gent., his lordship's apparitor general going foremost, after whom followed the singing-boys and choristers, and all others belonging to the choir of the said church, who first marched up to the south aisle on the right hand of the said church, where my lord bishop with a loud voice repeated the first verse of the 24th psalm, and afterwards the quire alternately sung the whole psalm to the organ. Then in the same order they marched to the north aisle of the said church, where the bishop in like manner began the first verse of the 100th psalm, which was afterwards also sung out by the company. Then all marched to the upper part of the body of the church, where the bishop in like manner began the 102nd psalm, which likewise the choir finished. Then my lord bishop commanded the doors of the quire to be opened, and in like manner first encompassed it upon the south side, where the bishop also first began to sing the first verse of the 122nd psalm, the company finishing the rest; and with the like ceremony passing to the north side thereof, sung the 132nd psalm in like manner.

This procession being ended, the reverend bishop came to the faldistory in the middle of the quire, and having first upon his knees

prayed privately to himself, afterwards with a loud voice in the English tongue called upon the people to kneel down and pray after him, saying, 'Our Father, which art,' &c.

'O Lord God, infinite in power, and incomprehensible in all goodness and mercy, we beseech Thee to hear our prayers for Thy gracious assistance upon the great occasion of this day. This sacred house, dedicated of old time to Thine honour, hath been greatly polluted by the long sieges and dreadful wars of most profane and disloyal rebels; Thine holy temple have they defiled, and made it an heap of rubbish and stones; yea, they did pollute it with much blood, in all manner of hostility and cruelty. We beseech Thee, good Father, upon our devout and earnest prayers, to restore it this day to the use of Thy sacred worship, and make us not obnoxious to the guilt of their sins, who did so heinously dishonour this place, which was set apart for Thy glory. Thou art the God of peace, of meekness and gentleness, and wouldst not let Thy servant David build a temple to Thee because his hands were stained with the blood of war; we beseech Thee that this Thy sanctuary, having long continued under much pollution, may be reconciled to Thee, and from henceforth and for ever be acceptable unto Thee; and that the spots of all blood, profaneness, and sacrilege may be washed out by Thy pardon and forgiveness, and that we, and all Thy faithful servants that shall succeed us in any religious office in this place, may be defended for ever from our enemies, and serve Thee always with thankful hearts and quiet minds, through Jesus Christ our Lord. Amen.

'Almighty Lord, the restorer and preserver of all that is called Thine, since this cathedral church is once again made fit for Thy service, and reconciled to Thy worship and honour, preserve it henceforth and for ever, that it may never, even to the second coming of Jesus Christ, suffer the like devastation again that befel it by the impiety and disloyalty of a long and most pernicious rebellion. Save it from the power of violent men, that such as are enemies to Thy Name, and to the beauty of holiness, may never prevail to defile it or erase it: confound those ungodly ones that shall say of it, Down with it even to the ground. Let the true Protestant religion be celebrated in it as long as the sun and moon endure. And we implore Thee with confidence of Thy love, and with all vehemency of zeal, that Thy heavenly Spirit may fill Thy

hallowed temple with Thy grace and heavenly benediction. Hear the faithful prayers which Thy congregation of saints shall daily pour out here unto Thee. And accept their sorrowful contritions in fastings and humiliations; and in the days of joyful thanksgiving let their spiritual and gladsome offerings ascend up unto Thee, and be noted in Thy book. Receive all those into the congregation of CHRIST's flock, with the pardon of their sins and the efficacy of Thy Spirit, to suppress the dominion of sin in them that shall here be presented to be baptized. Let the bones of them that have been or shall be interred here, rest in peace until a joyful resurrection. Let heavenly goodness be on all those that shall here be wedded in lawful matrimony, remembering it is the mystery of CHRIST and His Church made one with Him. O let the most Divine Sacrament of CHRIST's Body broken, and His Blood shed for us, be the savour of life unto all that receive it. Sanctify to holy calling such as shall be ordained priests and deacons by imposition of hands. And we heartily pray, that Thy word preached within these walls may be delivered with that truth, sincerity, zeal, and efficacy, that it may reclaim the ungodly, confirm the righteous, and draw many to salvation, through JESUS CHRIST, &c.

'Blessed and immortal LORD, who stirrest up the hearts of Thy faithful people to do unto Thee true and laudable service, we magnify Thy grace, and the inward working of Thy Holy Spirit upon the heart of our gracious Sovereign Lord King Charles, his Highness James, Duke of York, and his most religious duchess, and all dukes, duchesses, nobles, and peers of this realm, with our most gracious Metropolitan, and all bishops, and others of the holy orders of the clergy, all baronets, knights and gentry, ladies and devout persons of that sex, and for all the gentry and godly commonalty, for all cities, boroughs, towns, and villages, who have bountifully contributed to re-edify and repair this ancient and beautiful cathedral, which was almost demolished by sons of Belial. But these Thy large-hearted and bountiful servants have raised up this holy place to its former beauty and comeliness again. LORD, recompense them all sevenfold into their bosom. As they have bestowed their temporal things willingly and largely upon this holy place, so recompense them with eternal things, and with increase of earthly abundance, as Thou knowest to be most expedient for them. Let the generation of the faithful be blessed, and let their memories be precious to all

posterity. O LORD, this is Thy tabernacle, it is Thy house, and not man's; perfect it, we beseech Thee, in that which is wanting to accomplish it. And for all those Thy choice servants, whose charitable hands have given their oblation to raise up again this sacred habitation, which was pulled down by impious hands, give them all Thine eternal kingdom for their habitation. Amen.

'O Thou Holy One, Who dwellest in the highest heavens, and lookest down upon all Thy servants, and considerest the condition of all men, now we have begun to speak to our LORD GOD, who are but dust and ashes, permit us to continue our prayers for the souls' health and external prosperity of all those that are concerned in this place. Be favourable and merciful to the most reverend father in GOD, Gilbert, lord Archbishop of Canterbury, our most munificent benefactor, under whose government we reap much peace, good order, and happiness. O LORD, be merciful to me Thy servant, the most unworthy of them that wear a linen ephod, yet by Thy providence and his majesty's favour the Bishop of this church, and of the diocess to which it belongs. Be a loving GOD to the dean, archdeacons, canon residentiaries, prebendaries, vicars choral, and to all that belong to this Christian foundation. Bless them that live and are encompassed in the close and ground of this cathedral. Pour down the plentiful showers of Thy bounteous goodness upon this neighbour city of Lichfield, the bailiffs, sheriff, aldermen, all the magistrates, and all the inhabitants thereof. LORD, we extend our petitions further, that Thou wilt please to bless all that pertain to this large diocese, for all the clergy of it, that they may be godly examples to their flock, that they may attend to prayer, to preaching, and to administer Thy holy Sacraments, and diligently to do all duties to those under their charge that are in health or sickness. O LORD, multiply Thy blessings upon all Christian people in the several shires and districts belonging to the government of this bishoprick, and keep us all, O LORD, in faith and obedience to Thee, in loyalty to our Sovereign, in charity one toward another, in submission to the good and orderly discipline of the Church. And save us from heresies, schisms, fanatical separations, and all scandals against the Gospel. And guide us all to live as becometh us in the true communion of saints. Grant all this, O LORD, for JESUS CHRIST His sake: to Whom, with Thee and Thy holy Spirit, be ascribed and given, &c.

'Prevent us, O Lord, in all our doings, with Thy most gracious favour, and further us with Thy continual help, that in all our works begun, continued, and ended in Thee, we may glorify Thy holy Name, and finally by Thy mercy obtain everlasting life, through Jesus Christ our Lord. Amen.'

Then the bishop pronounced a solemn blessing upon the whole administration performed, and upon all that were present.

Then followed the service of Morning Prayer for that day, two especial anthems in extraordinary being added. Provision was made instantly for alms to the poor.

And in a very stately gallery which the bishop erected in the house where he lived, his lordship annexed to the precedent solemnity a feast for three days. First to feast all that belonged to the choir and the church, together with the proctors and other officers of the ecclesiastical courts. On a second day, to remember God's great goodness in the restoration and reconciliation of the church, he feasted the bailiffs, sheriff, and all the aldermen of the city of Lichfield. On a third day, to the same purpose, in the same place, he feasted all the gentry, male and female, of the close and city."—*Century of Sermons*, pp. xxxi—xxxv. fol. 1675.

Consecration of Altar-Plate by Archbishop Sancroft.

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1685.] "Now in the first year of the late king James, as Mr. Kettlewell was meditating in his heart how to heal, if possible, the growing animosities and dissensions among the people, and had frequently recommended the great duty of Christians, as such, to meet together at the holy Feast, where we are obliged to profess ourselves in perfect peace and charity with all men, and to perform the most solemn act of confederation with Christ, and with all that are Christ's, in commemoration of union with His sacrifice on the Cross; the good Lord Digby, as well to promote so desirable an end, as for the more decent celebration of the greatest of Christian offices,

and in gratitude for the blessing and benefits by him received from the hand of God, made an offering of a set of new Communion-plate, for the use of the church of Coles-hill, the which, for the greater solemnity thereof, was by no less a person than the Archbishop of Canterbury himself then and there present, most reverently set apart and consecrated 'Deo Servatori,' to God the Saviour. The manner whereof being somewhat rare and extraordinary, and having the approbation of two such excellent persons as were Archbishop Sancroft and Mr. Kettlewell, the one as Primate at that time of all England, and the other as priest or curate of that parish for whose use this solemn dedication was made, it will not be amiss in this place to relate; though some particulars thereof, which we could wish for, are not come to our hands.

The plate then to be consecrated, having been presented by the aforesaid lord, the patron of the church, to Almighty God, that by the office and ministry of the first bishop in the kingdom it might be for ever dedicated to the holy service of God our Saviour, according to the usages and rites of the Church of England, was placed upon a table or buffet, below the steps of the altar, before the beginning of Divine service. And immediately after the Nicene Creed, and the first sentence of the offertory, as being a command to let our light to shine before men, that they seeing our good works may thence glorify God; Mr. Kettlewell, the presenter of this plate in the name of the donor, officiating as parish priest under his Metropolitan, came forth and stood between the said table and the steps of the altar. When after his humble adoration made to Almighty God, and his obeisance to the archbishop, he humbly desired that the vessels there before him, prepared for the use of the church by his worthy lord and patron, (being a paten, two chalices, a flagon, and a basin,) might be by him presented to God and consecrated to His service, according to the donor's intentions. Whereupon the archbishop, after an answer of approbation, and a devout invocation of the holy Name of God, in terms very pathetical and appropriate to the occasion, standing before the midst of the altar, did receive, in the Name of God, from the hands of the presbyter kneeling, each piece of plate severally, and place it upon the altar decently spread; several sentences of Scripture, adapted to the offering of each of them, being alternately repeated, as he was thus placing them and praying over them, (viz. for the paten, Psalm

lxxviii. 24, 25; for the chalices, Psalm civ. 15, Cant. i. 4; for the flagon, Psalm xxxvi. 8, cant. v. 1; for the bason, Psalm liv. 6, Psalm cxix. 108). Which being ended, there followed the prayer of consecration, which was after this form, viz. "Unto Thee, O ever blessed LORD and SAVIOUR, and to Thy most holy worship and service, do I here offer up and dedicate these oblations, [here he laid his hands upon every piece of the plate], which in humble acknowledgment of Thy sovereignty over all, and of Thy infinite mercy and goodness to him in particular, Thy pious and devout servant hath here presented before Thee. But who is he, O LORD, that should be able to offer so willingly after this sort? Thine, O LORD, is the power, and the glory, and the majesty: for all that is in the heaven and the earth are Thine. Both riches and honour, and all things, come of Thee, and it is of Thine own that he hath given Thee. Accept, we beseech Thee, these his free-will offerings, and grant that they may be for ever holy vessels for the use of Thy sanctuary. Let no profane or sacrilegious hand ever withdraw them from Thine altar, or debase them to common use again; but let them continue always inviolable in that holy service to which they have by him been piously designed, and are now, by our office and ministry, solemnly set apart and consecrated. And sanctify, we beseech Thee, both the souls and bodies of all those who out of these holy vessels shall, now or at any time hereafter, partake of the holy Communion of Thy most blessed Body and Blood; that we may be all filled with Thy grace and heavenly benediction, and also pardoned and accepted, and everlastingly rewarded through Thy mercy, O ever blessed LORD and SAVIOUR, who dost live and govern all things, world without end. Amen.'

After which the archbishop added this benediction following: 'And now blessed be Thou, O LORD, heavenly Father, almighty and everlasting GOD, for ever and ever; and blessed be Thy great and glorious Name, that it hath pleased Thee to put into the heart of Thy servant to give so freely for the more decent performance of Thy worship and service in the beauty of holiness. Accept, O LORD, this his bounden duty and service, not weighing his merits, but pardoning his offences; let these his oblations come up as a memorial before Thee, and let him find and feel that with such sacrifices Thou art well pleased. Bless him, O LORD, in his person and in his substance, and in all that belongs unto him, or that he puts his hand

unto. Remember him, O my GOD, for good, and wipe not out the kindnesses that he hath done for the house of GOD, and the offices thereof; and give to all those that shall enjoy the benefit of this his piety and bounty, both a grateful sense, and a sanctified use of what is by him so well intended, that in all and by all, Thy praise and glory may now and for ever be set forth, O gracious and merciful LORD, who livest and reignest ever one GOD, world without end. Amen.'

Then the archbishop went on to read some other sentences in the offertory: and bread and wine upon and in the vessels now consecrated were set upon the Communion-table or altar, and the alms of the communicants were gathered in the new basin; and the order for the administration of the holy Communion was, according to the use of the Church of England, proceeded in, with which the solemnity ended. For the perpetual testification whereof there was an instrument drawn up in the Latin tongue, and signed by the consecrator, with the archiepiscopal seal thereto affixed. The copy of which instrument or act (dates and names omitted) was in the beginning of this century made public by Mr. Richard Tisdale, [see the form of dedication or consecration of a church or chapel, &c., printed for John Harley, in Holborn, 1703] chaplain to the late bishop of Norwich; as was also the entire form of the consecration which then was used."—*Kettlewell's Life and Works*, vol. i. pp. 56—58, fol. 1719.

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The Form of Consecration of New Communion Plate.

"¶ The plate to be consecrated is to be placed upon a table below the steps of the altar, before the beginning of Divine service.

¶ Immediately after the *Nicene Creed*, and the reading of this sentence, *Let your light so shine before men, &c.*, the presenter of the plate (in his habit in which he is to officiate, if he be a priest) cometh forth, and standing between the said table and the steps of the altar, after his humble adoration made to GOD Almighty, and his obeisance to the bishop, saith as followeth:—

'Right reverend father in GOD, in the name of [*the donor or donors, specifying the parish, county, and diocese*] I humbly desire that these vessels here before you, prepared for the use of that *church or chapel*, may be presented to GOD Almighty, and, by your office and ministry, consecrated to the holy service of GOD our SAVIOUR.'

¶ *The bishop answers :—*

'With a cheerful heart we are most ready to perform what you desire, in a matter so well becoming you and *them* in whose name you come, and (as we are assured) so acceptable to GOD Himself; and therefore let us begin with invocation of His holy Name:—Bow down Thine ear, O LORD, and hear us; open, LORD, Thine eyes, and behold from the habitation of Thy holiness and of Thy glory Thy poor servants prostrate here before Thee, and have respect unto the supplications which, in confidence of Thy great mercies, and the all-sufficient merits of Thy blessed SON, we presume to make before Thee; begging Thy gracious assistance in what we are about, and Thy favourable acceptance of it. Let Thy Holy Spirit help our infirmities: give us hearts truly and deeply sensible of the greatness of Thy Divine Majesty. Increase our faith and inflame our love, and order our devotions. Make us always zealous for Thy glory; and give us ever to rejoice in Thy holy service, which is perfect freedom. And the glorious majesty of the LORD our GOD be upon us; prosper, LORD, the work of our hands upon us; O prosper Thou our handy-work, through JESUS CHRIST Thy SON, our SAVIOUR. Amen.'

¶ The prayer being ended, the presenter taketh the *paten* into his hands, and (after adoration made) goeth to the bishop, (standing before the midst of the altar,) and kneeling upon the upper step saith :—

'I offer up this unto Thee, and to Thy holy service, O GOD our SAVIOUR.'

¶ While the bishop receiveth it, and reverently placeth it upon the altar, the chaplains, standing ready in their formalities at the north and south sides of the altar, say *alternatim :—*

'He rained down manna also upon them for to eat: and gave them food from heaven.*

'So man did eat angels' food: for He sent them meat enough.'†

¶ In the mean while the presenter is ready again with the *chalices,* and kneeling down, saith as before.

¶ While the bishop sets them on the altar, the chaplains pronounce :—

'That he may bring food out of the earth, and wine that maketh glad the heart of man.‡

* Psalm lxxviii. 25. † Ib. lxxviii. 26. ‡ Ib. civ. 15.

'We will be glad and rejoice in Thee: we will remember Thy love more than wine.'*

¶ The presenter, as before, offereth the *flagons*, which, while the bishop sets on, the chaplains say:—

'They shall be satisfied with the plenteousness of Thy house, and Thou shalt give them drink of Thy pleasures as of a river.†

'Eat, O friends; drink, and be replenished, O beloved.'‡

¶ The *bason* is offered next by the presenter, which when the bishop hath taken, the chaplains say:—

'An offering of a free heart will I give Thee; and praise Thy Name because it is so comfortable.'‖

'Let the free-will offerings of my heart please Thee, O Lord, and teach me Thy judgments.'§

¶ Then shall the bishop say this prayer of consecration:—

'Unto Thee, O ever-blessed Lord and Saviour, and to Thy most holy worship and service, do I here offer up and dedicate these oblations, [*here the bishop lays his hands upon every piece of the plate,*] which, in humble acknowledgement of Thy sovereignty over all, and of Thine infinite mercy and goodness to *them* in particular, Thy pious and devout *servants have* here presented before Thee. But who *are they*, O Lord, that *they* should be able to offer so willingly after this sort? Thine, O Lord, is the power and the glory, and the majesty: for all that is in the heaven and in the earth is Thine. Both riches and honour, and all things come of Thee; and 'tis of Thine own that *they have* given Thee. Accept, we beseech Thee, these *their* free-will offerings, and grant that they may be for ever holy vessels for the use of Thy sanctuary. Let no profane or sacrilegious hand ever withdraw them from Thine altar, or debase them to common use again; but let them continue always inviolable in that holy service to which they have been by *them* so piously designed, and are now by our office and ministry solemnly set apart and consecrated. And sanctify, we beseech Thee, both the souls and bodies of all those who out of these vessels shall now or at any time hereafter partake of the Holy Communion of Thy most blessed Body and Blood; that we all may be filled with Thy grace and heavenly benediction, and also pardoned and accepted, and everlastingly rewarded through Thy mercy, O ever-blessed Lord and

* Cant. i. 4. † Psalm xxxvi. 8. ‡ Cant. v. 1.
‖ Psalm liv. 6. § Psalm cxix. 108.

Saviour, who dost live and govern all things, world without end. Amen.'

¶ The bishop adds this benediction :—

'And now, blessed be Thou, O Lord, heavenly Father, Almighty and everlasting God, for ever and ever; and blessed be Thy glorious Name, that it hath pleased Thee to put into the heart of *thy servant* to give so freely for the more decent performance of Thy worship and service in the beauty of holiness. Accept, O Lord, this *his* bounden duty and service, not weighing *his* merits, but pardoning *his* offences. Let these *his* oblations come up as a memorial before Thee, and let *him* find and feel, that with such sacrifices Thou art well pleased. Bless *him*, O Lord, in *his* person, and in *his* substance, and in all that belongs unto *him*, or that *he* puts *his* hand unto. Remember *him*, O my God, for good, and wipe not out the kindnesses that *he* hath done for the house of *his* God, and the offices thereof. And give to all those that shall enjoy the benefit of this his piety and bounty, both a grateful sense and sanctified use of what is by *him* so wellintended; that in all and by all, Thy praise and glory may now and ever be set forth, O gracious and merciful Lord, who livest and reignest ever one God, world without end. Amen.'

¶ Then the bishop goes on to read the other sentences in the offertory. And bread and wine, upon and in the vessels now consecrated, are set upon the altar, and the alms gathered in the new bason, and the rest of the Communion-service is proceeded in as is usual at other times.

¶ When there are *candlesticks* presented, while the bishop receiveth them and placeth them upon the altar, the chaplains say as before :—

'Thy word is a lantern unto my feet, and a light unto my paths.*

'For in Thee is the fountain of life; and in Thy light shall we see light.'†

¶ So likewise when a *censer* is presented and received, they say :—

'While the king sitteth at his table, my spikenard sendeth forth the smell thereof.‡

'Let my prayer be set forth before Thee as the incense; and let the lifting up of my hands be as the evening sacrifice.'§

* Psalm cxix. 105.
† Psalm xxxvi. 9.
‡ Cant. i. 12.
§ Psalm cxli. 2.

THE ACT.

'Notum sit omnibus quorum interest aut interercrit, Quod die..... die.....scilicet mensis.....An. Dom.....inter horas.....et..... ejusdem diei antemeridianas in.....in Com.....notoriè situat. tempore Divinorum publice tunc et ibidem pro more solenniter celebratorum, Coram Reverendo in Christo Patre, ac Domino Domino.....permissione divinâ.....Episcopo, stante tunc temporis ad Altare in habitu Pontificali, comparuit personaliter.....ad hæc infra-scripta specialiter requisitus et demandatus; et adstitit mensulæ cuidam in medio positæ, et tapeto decenti coöpertæ, superquam stabant decenti ordine Vasa quædam (Patina nimirum, duo Calices, Lagena et Pelvis, etc. qualibus in sacris utimur) argentea omnia, et bis deaurata, ad usum Eccl. Paroch. de.....in Agro.....Diœceseos autem.....sumptibus.....præparata; et post Deo debitam adorantiam, et Reverentiam Episcopo factam, nomine.....humiliter petiit à Domino Episcopo antedicto, ut Vasa supradicta omnia, tam piè designata formata tam eleganter, et jam rite oblata DEO SERVATORI sisteret et præsentaret, suoque Pastorali Officio, et ministerio solenniter consecraret divino cultui in dicta.....in perpetuum deservitura. Cui tam sancto desiderio toties dictus Episcopus lubenter annuens, et se promptum et paratum exhibens, Vasa illa omnia (Patinam et Calices, Lagenam et Pelvim, etc.) e manibus præfati.....ante sacrum altare provoluti, sigillatim recipiens, et super altare, magnâ cum reverentiâ, reponens; fusis ad Deum precibus, ab omni profano usu separavit, DEOQUE SERVATORI, et ejus Divino Cultui, juxta morem et ritus in Eccl. Angl. piè usitatos, solenniter in perpetuum consecravit; et eisdem Vasis ità Consecratis, eisque solis, mox usus est in Consecratione S. Eucharistiæ loco et tempore suprascriptis."—*Form of Dedication and Consecration of a Church or Chapel.*

Ecclesiastical Vestments.

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Preaching in the Surplice.*

Circa 1559.] "Because it is sufficient to use but a surplice in baptizing, reading, *preaching*, and praying, therefore it is enough also

* A correspondent in the *Times* (Sept. 18, 1843), after citing the present rubrick respecting vestments, remarks, "It will be perceived from this how absurd

for the celebrating of the Communion."—*Letter of Bishop Guest to Sir William Cecil. Strype's Annals*, vol. I. part II. *Appendix* XIV. p. 461.

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1564.] "The Evening Prayer in winter is between three and four, in summer between four and five of the clock in the afternoon. At which prayers Mr. Dean, when he is here, and every of the prebendaries are present every day once at the least, apparelled, in the choir, *and when they preach, with surplice and silk hoods*."—*Certificate of the state of the Church of Canterbury. Strype's Life of Parker*, p. 183.

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Ibid.] "In the month of January Archdeacon Mullins, by the Bishop's Commission, visited at S. Sepulchre's church. Whither the Ministers being cited and appearing, he signified to them the Queen's pleasure, which was, that all in orders should wear the square cap, surplice, and gown.....They were therefore prayed in a gentle manner to take on them the cap, with the tippet to wear about their necks, and the gown, and *to wear in the ministry of the Church the surplice only*. And lastly, they were also required to subscribe their hands, that they would observe it. Accordingly an hundred and one, all ministers of London subscribed, and eight only refused.....On the 24th of March following, this reformation in ministers' habits began: when the use of the scholar's gown and cap was enjoined from that day forward; *the surplice to be worn at all divine administrations*.....And subscription required to all this, or else a sequestration immediately to follow: and after three months' standing out, deprivation *ipso facto*, which was afterwards executed upon some. This was done at Lambeth, the Archbishop, the Bishop of London, and others of the Ecclesiastical Commission sitting there, when the Bishop's Chancellor spake thus: 'My masters, and the

the discussion was on the question, whether a minister was in the morning to preach in his surplice or in a black gown. According to law he is not supposed to have on a *surplice* at all, but an *alb*, at the time of sermon. The question therefore ought to have been between the *alb* and the *black gown*, not between the latter and a surplice." This is true: and it is curious to see how soon and completely, notwithstanding the rubrick, the use of the alb gave way to that of the surplice. The former is seldom, if ever, mentioned in the controversy concerning vestments in the reigns of Elizabeth, James, and Charles I: and the only instance of its being worn after the Restoration, which we know of, was in 1660, at a consecration of Bishops in Dublin.—EDD.

ministers of London, the Council's pleasure is that strictly ye keep the unity of apparel like to this man,' pointing to Mr. Robert Cole, (a minister likewise of the city who had refused the habits awhile, and now complied, and stood before them canonically habited), 'as you see him: that is, a square cap, a scholar's gown priestlike, a tippet, and *in the church a linen surplice.*'"*—*Strype's Life of Grindal*, p. 98.

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1567.] "They presently declaimed against them [the cope and surplice], calling them conjuring garments of Popery, and garments that were accursed.....When some of the Commissioners had urged that they held the Reformation in K. Edward's days, one of them said, They in K. Edward's days never came so far as to make a law that *none* should *preach* or minister without these garments. The Bishop insisted again upon the innocency of them, &c."—*Bishop Grindal's Concern with some Separatists. Life by Strype*, pp. 118, 119.

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Ibid.] "Although those things, in our judgment, are not rightly brought back into the Church again; yet, since they are not of the nature of those things which are wicked in themselves, we do not think them of so great moment, that therefore, either the pastors should leave their ministry, rather than take up those garments, or that the flocks should omit the publick food, rather than *hear pastors so clothed.*"—*Theodore Beza, to certain Brethren of the English Churches, upon some Controversies in the Ecclesiastical Polity. Ibid. No.* XVI. *Appendix.*

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1570.] "He [Bishop Sandys] visited his diocese this first year of his translation: and January the 10th he held his visitation in London. Some articles and injunctions of the Bishop then given to the Clergy, I learn from a journal of one of those London ministers. 'We are straitly charged, I. To keep strictly the Book of Common Prayer. II. No man to preach without a licence. III. To observe the appointed apparel; that is, to wear the square cap, the scholar's gown, &c. *And in all divine service to wear the surplice.*'"—*Strype's Annals*, vol. II. part I.

* It will be observed that the distinction here made is not between the apparel of the clergy when saying prayers or administering Sacraments and when preaching, but when they are out of church and when in it.—EDD.

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1573.] "The second reason [for wearing the vestments] is, that they that wear this apparel, have edified and do edify: which is as if a man would say, The midwives which lied unto Pharaoh did much good among the Israelites, ergo, their lying did much good. If he will say, the comparison is not like, because the one is not sin in his [its] own nature, whereas the other is sin, then take this: one that stammereth and stuttereth in his tongue, edifieth the people, therefore stammering and stuttering is good to edify. For what if the LORD give His blessing unto His word, and to other good gifts that he hath that preacheth and weareth a surplice, &c.: is it to be thought therefore that He liketh well of the wearing of that apparel? This is to assign the cause of a thing to that which is not only not the cause thereof, but some hindrance also.....of that whereof it is supposed to be a cause. For a man may rather reason that, forasmuch as they which *preach with surplice, &c.* edify, (notwithstanding that they thereby drive away some, and to other some give suspicion of evil, &c.), if they preached without wearing any such thing, they should edify much more. And yet if a man were assured to gain a thousand by doing of which may offend one or cause to fall one brother, he ought not to do it."—*A Reply to an Answer made of M. Doctor Whitgift against the Admonition of the Parliament, &c.*, pp. 78, 79.

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"The laws of the Church have prescribed this apparel to the ministers of the Word as decent, orderly, and comely; the same laws have inhibited those to preach that refuse to submit themselves unto such orders: wherefore, seeing they be appointed as fit garments for preachers, and none may preach except he receive them, they do edify, &c."—*The Defence of the Answer to the Admonition, &c., by Dr. Whitgift*, p. 288.

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1574.] "And whereas they allege also order and decency for their surplice, I would know why it should seem more comely and decent for a minister that he should *preach* or pray *in a surplice* than in a gown; in white raiment, than black apparel? For as for the colour, methinketh black to be more comely for him; and for the fashion, methinketh a long garment reaching down to the foot should be more honest and seemly."—*A Full and Plain Declaration, &c., by Thomas Cartwright*, pp. 130, 131.

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Ibid.] "How should it possibly help or further them [the puritans] in their course.....in a pensive manner to tell their audience,.....'Our pastoral charge is God's positive commandment. Rather than that shall be taken from us, we are resolved to take this filth [the surplice] and to put it on, although we judge it to be so unfit and inconvenient, that as oft as ever we pray *or preach* so arrayed before you, we do as much as in us lieth to cast away your souls that are weak-minded, and to bring you unto endless perdition.'"—*Hooker's Ecclesiastical Polity*, v. 29. 7, Keble's Edit.

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1603.] "In the time of divine service and Prayers, in all cathedral and collegiate churches, when there is no Communion, it shall be sufficient to wear surplices: saving that all deans, masters, and heads of collegiate churches, canons and prebendaries, being graduates, shall daily, at the times both of prayer and *preaching*, wear *with their surplices* such hoods as are agreeable to their degrees."—*Canon* XXV.

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Temp. Charles I.] "He [Archbishop Ussher] came constantly into the church in his episcopal habit, and preached in it; and for myself, by his approbation, when I officiated I wore my surplice and hood, administered the Communion, at such occasions *preached* in them also."—*Dr. Bernard's Clavi Trabales*, p. 58, quoted in the *Irish Ecclesiastical Journal*, No. XXXVIII. p. 216.

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1636.] "At S. Edmund's Bury, there were three [lectures]: two single lectures on Wednesday and Friday (in either of their churches one), and one by combination of neighbouring divines, on Monday the market-day. The combination ending at Christmas last, of themselves they forbear to begin it again till they sought to me for leave and order therein. I gave my consent, and allowed fifty choice divines inhabiting within that archdeaconry, upon these two conditions: First, that the divine service being began duly by the curate of the church at nine of the clock, the preacher for that day should be ready *in his surplice and hood* to begin the second service at the Communion-table, and *so should ascend the pulpit* after the Nicene Creed; and there using no other prayer than is prescribed in the 55th canon, nor preaching above one hour, should

not give the blessing from the pulpit, but should descend again to the Table and read the prayer for the Universal Church, and so dismiss the congregation with the 'Peace of God, &c.' Secondly, that the people of the town should duly resort to the church to the beginning of divine service, and there deport themselves with all humility, reverence, and devotion, in kneeling, standing, bowing, being uncovered, and answering audibly. Both which conditions were joyfully and duly performed, as well by the preachers for their part, as the people for theirs respectively."—*An Account, by Matthew Wren, Bishop of Norwich, touching the Royal Instructions concerning certain Orders to be observed by all the Bishops of the Province of Canterbury. Canterbury's Doom*, pp. 374, 375.

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1641.] "To the twelfth article, this defendant answereth and saith, that he did inquire whether the minister did preach standing, and in his gown with his surplice and hood (if he were a graduate), and his head uncovered.....but he denieth that this was done to alienate the people's hearts from hearing sermons; or that it could alienate their hearts at all, or could be offensive to them as a scandalous innovation, as being a thing not used before in the diocese... What was herein directed by him, was done upon these grounds.

"First, for decency and convenience; otherwise, the minister being in his surplice unto the end of the Nicene Creed, after which the sermon is to follow; and after the sermon, being again to finish the Morning service in his surplice: and such putting of the surplice off to go to the pulpit, and putting of it on again when he comes from the pulpit, would not only create loss of time and too great a pause in the divine Administration, but would also beget vain surmises in the people's minds, neither of which could be if he kept it still on.

"Secondly, for an uniformity of all other persons, places, and times, the reverend bishops, as well in preaching as in all other divine offices, ever have worn, and still do wear, their rochets. In colleges also, and in the cathedral and collegiate churches, the fellows, canons, and prebends do ordinarily preach in their surplices: and that in parish churches also they did preach in them in Queen Elizabeth's time, appears by that complaint thereof cited by Mr. Hooker, ('we judge it unfit and inconvenient, as oft as we pray or preach so arrayed,' p. 247,) viz. with a surplice on.

"Thirdly, for conformity to the law itself. For the rubrick before the Morning prayer saith, and emphatically setteth it on, which here is to be noted, That the minister at the time of the Communion, and at all other times in his ministration, shall use such ornaments in the church as were in use in the second year of King Edward VI. But that the priest was in those times to wear a surplice appears by the Liturgy of that year. Will they then say, that they which be permitted to administer either the Word or the Sacraments, (as they are styled in Queen Elizabeth's Injunctions, 29,) in the ministry of the Word, that is, in preaching, are not in execution of part of their ministration? For if they be, then are they to wear the surplice by the rule above alleged. But if they say they be not, in so saying they contradict not only those which make preaching the chiefest part of their ministry, but also the whole opinion of the first Reformers. For so Bishop Cox ranks the offices of the minister, (at the time of Common-prayer, preaching, and other service of God, Injunct. 2, 8), which words are taken out of the Act of Parliament for Uniformity, of 1 Eliz. And by our rubrick, before the offertory the sermon is brought in as a part of the divine service, no less than the Epistle or the Gospel or the Lessons were: at all which the surplice might as reasonably be put off as at the sermon; not to say, if the sermon be no part of the divine service, what does it then in the church? especially within the time of divine service."—*Bishop Wren's Answer to the Articles of Impeachment exhibited against him by the Commons' House of Parliament. Parentalia*, pp. 91, 92, fol. 1750.

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1639.] "The preacher, as soon as he hath repeated the Nicene Creed, *shall go up into the pulpit in his surplice and hood.*"*—*Orders given by the Right Reverend Father in* God, *John* [*Towers*], *Lord Bishop of Peterborough, for and concerning the Sermon weekly on Wednesday in S. James's Chapel, in Brackley, September the* 14*th*, 1639. *Canterbury's Doom*, p. 379.

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1661.] "If the last text [Rev. xix. 14.] be truly enforced, it will thence most properly be inferred, that bishops, priests, and

* The above extract negatives the assertion of Mr. Robertson, that "Bishop Wren appears to have been the only prelate of Charles the First's time, who prescribed this preaching dress." ('*How shall we Conform to the Liturgy of the Church of England*,' p. 75.)—Edd.

clergymen should always ride and march about upon white horses, clothed in clean and fine white linen, not on black or bay horses, nor in black canonical coats, cassocks, cloaks, as now they usually do. 2. That they must march many together in troops and armies thus arrayed. 3. That all other Christians following JESUS CHRIST (the Word of GOD) should do the like, rather than that they should only read Common Prayers, *preach*, administer the Sacraments in fine white linen garments, rochets, surplices, in their cathedral and parish churches, wherein they never use to ride on horses, but only out of them."—*A Short, sober, pacific Examination of some Exuberances in, and Ceremonial Appurtenances to, the Common Prayer, &c., by William Prynne, Esq.*, pp. 102, 103, 4to. 1661.

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1669.] "'I do promise, in the presence of ALMIGHTY GOD, on the faith of a Christian, and the word of a priest, that so long as I shall be Rector of Markfield, in the county of Leicester, I will at all times, when the Communion-service is read by me in this church, perform it at the Communion-table, placed altar-wise, as well when there is no Sacrament as when there is; and that when and as often as I preach and read prayers at the same time in the said church, I will *preach in my surplice*, and read the prayers at the Communion-table after service on those days the Church directs, and I will cause the like to be done by those who shall officiate for me. In witness whereof I have hereunto set my hand this 6th day of December, anno Dom. 1669. JOSEPH CRADOCK.' *Promise of Joseph Cradock, Rector of Markfield, Leicestershire, to Theophilus, Earl of Huntingdon, to preach in his surplice, &c.* A similar undertaking was entered into in 1690, by Theophilus Brookes, Rector of Markfield."—*Nicholls' History of Leicestershire*, vol. iv. p. 800. *Book of Fragments*, p. 81.

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1722, *May* 17.] "*Die Dom.* Read; walked with my dear to Batley church, where Mr. Rhodes preached well, (*though in his surplice*,) but used more ceremony than at Leeds."—*Thoresby's Diary*, vol. ii. p. 341, 8vo. 1830.

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1746.] "I cannot dismiss this article without giving you another remarkable instance of the prevalence of custom in these sort of usages, under the approbation of the ordinary: and the rather,

because it is an instance ..... of peculiar consideration to us of this diocese [Durham], in which alone it is to be met with. It is, the '*constant use of the surplice by all preachers in their pulpits.*' And it is said to have taken rise from an opinion of Bishop Cosins, that as surplices were to be worn 'at all times of the ministration,' and preaching was properly 'the ministration of the Word of God,'* therefore surplices were to be worn in the pulpit as well as in the desk, or on other occasions of the ministry."—*Visitation Charges on the Rubrick, by T. Sharp, D.D., Archdeacon of Northumberland*, p. 206, 8vo. 1834.

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1839.] "In country places, I have often, when young, seen clergymen preach in surplice."—*A Correspondent in the British Magazine*, No. LXXXVIII. p. 302.

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1842.] "I apprehend, that for some time after the Reformation, when sermons were preached only in the morning as part of the Communion service, the preacher always wore a surplice, (or possibly an alb or close-sleeved surplice); a custom which has been retained in cathedral churches and college chapels ..... When there is only one officiating clergyman, and the prayer for the Church militant is read, which must be read in a surplice, it seems better that he should preach in the surplice, than quit the church after the sermon for the purpose of changing his habit. It would perhaps be most consonant with the intention of the Church, if the preacher wore a surplice when preaching after [during?] the morning service, and a gown when the sermon is in the evening."—*Charge by the Lord Bishop of London*, pp. 53, 54.

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1842.] "The case [submitted to me] is the difficulty experienced in resuming the service after the sermon, by reason of the requisite change of the dresses appropriated in practice respectively to the pulpit and the Communion-table. My solution of the difficulty is comprised in the following suggestions. First, what is the obligation on a clergyman to use a dress in the pulpit different from that which he wears during his other ministrations? Secondly, does not the order for his dress, during his ministrations in general, *include*

* At all events the *morning* sermon forms part of the "administration of the *Holy Communion*."—EDD.

his ministration in the pulpit? and thus would not the surplice be properly worn at any time for the sermon by the parochial clergy, as it is by those in cathedral churches and college chapels? But thirdly, at all events, where the circumstances of the case make the dress desirable, does there appear any impropriety in its use?

"If, indeed, it were *at all times* worn by the preacher, it might tend to correct an impropriety, not to say an indecency, which is too apt to prevail in our churches, by reason of the change which takes place before the sermon: when the preacher, attended perhaps by the other clergy, if others be present, quits the church for the vestry-room, after the Nicene Creed; thus leaves his congregation to carry on a part of the service, admitting psalmody to be such, without their minister; an absolute anomaly, as I apprehend it, in Christian worship, that the people should act without their minister; deprives them of his superintendence during that exercise, and of his example in setting before them the becoming posture and a solemn deportment in celebrating GOD'S praises; and at length, after an absence of several minutes, during which he has been employing himself in any way but that of common worship with his people in GOD'S House, he returns at the close of the psalm to the congregation, and ascends the pulpit in the character of the preacher. Now all this is, in my judgment, open to much animadversion. And the best mode of correcting it appears to be, for the minister to proceed immediately after the Nicene Creed to the pulpit, *attired as he is*—for the Church certainly *gives no order or sanction for the change of his attire*—and so be prepared to take part with his people in the singing, *if* singing be at that time desirable, or if not, to proceed at once with his sermon."—*Charge by the Lord Bishop of Down and Connor and Dromore*, pp. 26, 27.

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Copes, Chasubles, &c. appointed to be worn by Bishops, and at the Holy Communion.

1548, 2 *Edw. VI.*] "And whensoever the bishop shall celebrate the Holy Communion in the church, or execute any other public ministration, he shall have upon him, beside his rochet, a surplice or *alb*, and a *cope* or *vestment*, and also his pastoral staff in his hand, or else borne or holden by his chaplain. Upon the day and at the time appointed for the ministration of the Holy Communion,

the priest that shall execute the holy ministry, shall put upon him the vesture appointed for that ministration, that is to say, *a white alb plain with a vestment or cope*. And where there be many priests or deacons, there so many shall be ready to help the priest in the ministration as shall be requisite; and shall have upon them likewise the vestures appointed for their ministry, that is to say, *albs with tunicles* [dalmatics]. Though there be none to communicate with the priest, yet these days [upon Wednesdays and Fridays] after the Litany ended the priest shall put upon him *a plain alb* or surplice, *with a cope*, and say all things at the altar (appointed to be said at the celebration of the LORD'S Supper) until after the offertory: and the same order shall be used all other days, whensoever the people be customably assembled to pray in the church, and none disposed to communicate with the priest. In the saying or singing of matins and even-song, baptizing and burying, the minister in parish churches, and chapels annexed to the same, shall use a surplice. And in all cathedral churches and colleges, the archdeacons, deans, provosts, masters, prebendaries, and fellows, being graduates, may use in the quire, beside their surplices, such hoods as pertaineth to their several degrees which they have taken in any university within this realm. But in all other places, every minister shall be at liberty to use any surplice or no. It is also seemly that graduates when they preach, should use such hoods as pertaineth to their several degrees."*—*First Prayer-book of Edward VI.*

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Copes, &c. appointed to be worn at Ordinations.

1549.] "After the exhortation ended, the archdeacon, or his deputy, shall present such as come to the bishop, every one of them that are presented having upon him *a plain alb*, and the archdeacon or his deputy shall say, &c.

"Then one of them appointed by the bishop, putting on *a tunicle*, shall read the Gospel for the day."—*Form and manner of Ordering Deacons.*

* The above rubricks were authorized by the Act of Uniformity, 2, 3 Edward VI. cap. I., and are consequently enforced by the present rubrick, which "enacts," to quote the recent Charge of the Bishop of London, p. 52, "that all the ornaments of ministers, at all times of their ministration, be the same as they were by authority of Parliament in the 2nd year of King Edward VI."—EDD.

"And when the archdeacon shall present unto the bishop all them that shall receive the order of priesthood that day, every of them having upon him *a plain alb*, the archdeacon saying, &c.

"The bishop shall deliver to every one of them, the Bible in the one hand, and the chalice or cup with the bread in the other hand, and say, &c."—*The Form of Ordering of Priests.*

"After the Gospel and Credo ended, first the elected bishop *having upon* him *a surplice and cope*, shall be presented by two bishops (being also in surplices and copes, and having their pastoral staves in their hands) unto the archbishop of that province, &c.

"Then shall the archbishop put into his hand the pastoral staff, saying, &c."—*The Form of Consecration of an Archbishop or Bishop. Ordination Offices, published by Grafton, in* 1549.

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1641] "And these faults [sundry "corruptions" before enumerated] there are in that Book of Ordination which is of the last edition and most reformed. In the former edition (which seems by the words of the 36th Article to be, that we are required to subscribe unto, and which it may be *some of the bishops do still use*,) there are other corruptions, as that the cope, alb, surplice, tunicle, and pastoral staff are appointed to be used in ordination and consecration."—*The Abolishing of the Book of Common Prayer by reason of above Fifty gross Corruptions in it, &c.* p. 13, 4to. 1641.

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Copes and Mitres worn at the Coronation of Edward VI.

1546.] "First. There was a goodly stage richly hanged with cloth of gold and cloth of arras, and the steps from the choir contained two-and-twenty steps of height, and down to the high altar but fifteen steps, goodly carpeted, where the King's grace should tread with his nobles. Secondly. The high altar richly garnished with divers and costly jewels and ornaments of much estimation and value. And also the tombs on each side the high altar, richly hanged with fine gold and arras. Thirdly. In the midst of the stage was a goodly thing made of seven steps in height, where the King's majesty's chair-royal stood; and he sat therein, after he was crowned, all the mass-while. Fourthly. At nine of the clock all Westminster choir was *in their copes, and three goodly crosses borne before them:* and after them other *three goodly rich crosses*, and

the King's chapel, with his children, following all in scarlet, *with surplices and copes on their backs.* And after them ten bishops in scarlet, with their rochets, and *rich copes on their backs, and their mitres on their heads*, did set forth at the west door of Westminster towards the King's palace, there to receive his Grace; and my Lord of Canterbury [Cranmer], *with his cross before him* alone, and *his mitre on his head.* And so past forth in order as before is said."—*Strype's Memorials of Cranmer*, p. 142, fol. 1694.

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Copes and Mitres worn at the Consecration of Bishops Poynet and Hooper, at Lambeth Chapel.

1550.] "Archbishop Cranmer having on *his mitre and cope*, usual in such cases, went into his chapel, handsomely and decently adorned, to celebrate the LORD'S Supper according to the custom, and by prescript of the book intituled *The Book of Common Service.* Before the people there assembled, the holy suffrages first began, and were publickly recited, and the Epistle and Gospel read in the vulgar tongue. Nicholas [Ridley], Bishop of London, and Arthur [Bulkeley], Bishop of Bangor, assisting; and having *their surplices and copes* on, and their *pastoral staves* in their hands, led Dr. John Ponet, endued with *the like habits*, into the middle of them, unto the most reverend Father, and presented him unto him, sitting in a decent chair; and used these words, 'Most reverend Father in GOD, we present unto you this godly and well-learned man to be consecrated Bishop'..... These things being thus despatched, the Archbishop exhorted the people to prayer and supplication to the MOST HIGH, according to the order prescribed in the Book of Ordination set forth in the month of March 1549. According to which order he was elected and consecrated, and endued with *the episcopal ornaments*, the Bishop of London first having read the third chapter of the first Epistle of [S.] Paul to [S.] Timothy, in manner of a sermon. (*Cranmer's Register.*) John Hooper was consecrated Bishop of Gloucester just after the same manner, by the Archbishop, Nicholas, Bishop of London, and John, Bishop of Rochester, assisting, clothed (say the words of the Register) in linen surplices *and copes*, and John, elect of Glocester, in the like habit."—*Strype's Memorials of Cranmer*, pp. 253, 254.

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Copes worn at the Consecration of Bishops Scory and Coverdale at Croydon.

1551.] "John Scory (Ponet being translated to Winchester,) was consecrated Bishop of Rochester at Croydon, by the Archbishop of Canterbury, assisted by Nicholas, Bishop of London, and John, Suffragan of Bedford. Miles Coverdale was, at the same time and place, consecrated Bishop of Exon, all with surplices *and copes*, and Coverdale so habited also."—*Cranmer's Register. Ibid.* p. 271.

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Copes, Chasubles, &c. enjoined by the Act of Uniformity, and by Rubrick, on the Accession of Elizabeth.

1558. 1 *Eliz.*] "Provided always and be it enacted, that such ornaments of the church, and *of the ministers thereof*, shall be retained and be in use as was in this Church of England, by authority of Parliament, in the second year of the reign of King Edward VI., until other order* shall be therein taken by the authority of the Queen's majesty, with the advice of her Commissioners appointed and authorized under the great seal of England for causes ecclesiastical, or of the Metropolitan of this realm."—*Act of Uniformity*, cap. 2.

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1559 *and* 1604.] "And here it is to be noted that the minister, at the time of the Communion, and at all other times in his ministration, shall use such ornaments in the church as were in use, by authority of Parliament, in the second year of the reign of King Edward the Sixth, according to the Act of Parliament set in the beginning of this Book."—*Rubrick in the Book of Common Prayer.*

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Circa 1636.] "*Such ornaments, &c.* The particulars of these ornaments (both of the church and of the ministers thereof, as in the end of the Act of Uniformity) are referred not to the fifth of

* "Which *other order* (at least in the method prescribed by this Act) was never yet made; and therefore, legally, the ornaments of ministers in performing divine service are the same now as they were in 2 Edw. VI. Pursuant to the foregoing clause (though not by authority of Parliament) a rubrick was prefixed to the Book of Common Prayer in the first year of Queen Elizabeth, and continued till 1661... which clause, somewhat altered, did, in 13 & 14 Car. II., become part of the Book of Common Prayer, by authority of Parliament."—*Note by Bishop Gibson in his Codex*, p. 363. vol. I. fol. 1713. See antè, p. 104.—EDD.

Edward VI...but to the second year of that king, when his first Service-book and Injunctions were in force by authority of Parliament. And in those books many other ornaments are appointed, as two lights to be set upon the altar or Communion-table, *a cope or vestment* for the priest and for the bishop, besides their *albs, surplices,* and rochets, the bishop's *crosier-staff* to be holden by him at his ministration and ordinations, and those ornaments of the church, which by former laws not then abrogated, were in use by virtue of the statute 25 Henry VIII.; and for them the Provincial Constitutions are to be consulted, such as have not been repealed, standing then in the second year of King Edward VI., and being still in force by virtue of this rubrick and Act of Parliament. That which is said for the vestures and ornaments in solemnizing the service of GOD is, that they were appointed for inward reverence to that work, which they make outwardly solemn. All the actions of esteem in the world are so set forth, and the world hath had trial enough, that those who have made it a part of their religion to fasten scorn upon such circumstances, have made no less to deface and disgrace the substance of GOD's public worship.....These ornaments and vestures of the ministers were so displeasing to Calvin and Bucer, that the one in his letters to the Protector, and the other in his censure of the liturgy, sent to Archbishop Cranmer, urged very vehemently to have them taken away, not thinking it tolerable that we should have any thing common with the Papists, but shew forth our Christian liberty in the simplicity of the Gospel. Hereupon, when a Parliament was called in the fifth year of King Edward, they altered the former Book, and made another order, for vestments, copes, and albs not to be worn at all; allowing an archbishop and bishop a rochet only, and a priest and deacon to wear nothing but a surplice. By the Act of Uniformity [1 Eliz. c. 2.] the Parliament thought fit not to continue this last order, but to restore the first again; which since that time was never altered by any law, and therefore it is still in force at this day. And both bishops, priests, and deacons, that knowingly and willingly break this order, are as hardly censured in the Preface to this Book, concerning ceremonies, as ever Calvin and Bucer censured the ceremonies themselves."—*Bishop Cosin's Notes on the Prayer-book, in Nicholls' Commentary,* p. 17.

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Circa 1619.] "*As were in use.* And then were in use, not a surplice and hood, as we now use, but a *plain white alb*, with a *vestment* or *cope* over it; and therefore, according to this rubrick, we are all still bound to wear *albs and vestments*, as have been so long time worn in the Church of GOD, howsoever it is neglected. For the disuse of these ornaments we may thank them that came from Geneva, and in the beginning of Queen Elizabeth's reign, being set in places of government, suffered every negligent priest to do what him listed, so he would but profess indifference and opposition in all things (though never so lawful otherwise) against the Church of Rome, and the ceremonies therein used. If any man shall answer, that now the 58th canon hath appointed it otherwise, and that these things are alterable by the discretion of the Church wherein we live; I answer, that such matters are to be altered by the same authority wherewith they were established; and that if that authority be the Convocation of the clergy, as I think it is (only that) that the 14th canon commands us, to observe all the ceremonies prescribed in this book, I would fain know how we should observe both canons?"—*Bishop Overall's Notes on the Prayer-book. Ibid.* p. 18.

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Circa 1636.] "By authority of Parliament in the first year of Queen Elizabeth.....for the ornaments of the church and of the *ministers thereof*, the order appointed in the second year of his [Edward VI.] reign was retained; and the same we are bound still to observe, which is a note wherewith those men are not so well acquainted as they should be, who inveigh against our present ornaments in the church, and think them to be innovations, introduced lately by an arbitrary power against law, whereas indeed they are appointed by the law itself. And this Judge Yelverton acknowledged and confessed to me (when I had declared the matter to him as I here set it forth) in his circuit at Durham, not long before his death, having been of another mind before."—*Notes by Bishop Cosin. Ibid.* p. 18.

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Copes and Mitres worn at Queen Elizabeth's Coronation.

1558.] "On the 15th day [of January] she was crowned with the usual ceremonies at Westminster Abbey. She first came to Westminster Hall.....then her Grace's apparel was changed. In

the hall they met the bishop that was to perform the ceremony, and all the chapel, *with three crosses borne before them in their copes*, the bishop mitred; and singing as they passed, *Salve festa dies.*"—*Strype's Annals*, p. 29.

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Copes worn at the Obsequies of Henry II. of France in S. Paul's Cathedral.

1559. 2 *Eliz.*] "A royal obsequy on the king deceased..... was performed in most solemn manner, with a rich hearse made like an imperial crown, sustained with eight pillars, and covered with black velvet with a valence fringed with gold, and richly hanged with scutcheons, pennons, and banners of the French king's arms. The principal mourner for the first day was the Lord Treasurer Paulet, Marquis of Winchester, assisted with ten other Lords, mourners, with all the heralds in black, and their coat-armours uppermost. The divine offices performed by Doctor Matthew Parker, Lord elect of Canterbury, Doctor William Barlow, Lord elect of Chichester, and Doctor John Scory, Lord elect of Hereford, all sitting in the throne of the Bishop of London, no otherwise at that time than in hoods and surplices; by whom the dirge was executed at that time in the English tongue: the funeral sermon preached the next morning by the Lord of Hereford, and a Communion celebrated by the bishops *then attired in copes upon their surplices.*"—*Heylyn's History of the Reformation*, p. 119.

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"Saturday, the 9th of September, about the hour assigned, they met together at the Bishop's palace. And about nine of the clock they proceeded up to the hearse, as the day before, the three Bishops elect *in copes*, and the two Prebendaries in grey amices came forth from the vestry unto the Table of Administration."—*Strype's Annals*, p. 128.

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Copes worn at Archbishop Parker's Consecration.

1559.] "The chapel [of Lambeth palace] on the east part was adorned with tapestry, and the floor being spread with red cloth, and the Table used for the celebration of the Holy Sacrament, being adorned with a carpet and cushion, was placed at the East. Moreover, four chairs were set to the south of the east part of the chapel, for the Bishops, to whom the office of consecrating the Archbishop

was committed. There was also a bench placed before the chairs, spread with a carpet and cushions, on which the Bishops kneeled. And in like manner a chair, and a bench furnished with a carpet and a cushion, was set for the Archbishop on the north side of the east part of the same chapel. These things being thus in their order prepared, about five or six in the morning the Archbishop entereth the chapel by the west door, having on a long scarlet gown and a hood, with four torches carried before him, and accompanied with four Bishops who were to consecrate him.....Sermon being done, the Archbishop, together with the four Bishops, go out of the chapel to prepare themselves for the Holy Communion; and without any stay, they come in again at the north door thus clad: the Archbishop had on a linen surplice, the elect of Chichester used *a silk cope*, being to administer the Sacrament, on whom attended and yielded their service the Archbishop's two chaplains, Nicholas Bullingham and Edmund Gest, the one Archdeacon of Lincoln, and the other of Canterbury, having on likewise *silk copes*."—*Strype's Life of Parker*, p. 57.*

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Copes worn by the Bishops.

1560.] "These Bishops [Parker, &c.] never appearing publickly but in their rochets, nor officiating otherwise than in *copes* at the holy altar."—*Heylyn's History of the Reformation*, p. 123.

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Copes worn in Queen Elizabeth's Chapel.

Ibid.] "The liturgy was celebrated every day in the chapel with organs and other musical instruments, and the most excellent voices, both of men and children, that could be got in all the kingdom. The gentlemen and children in their surplices, and the priests *in copes* as often as they attended divine service at the holy altar."—*Ibid.* p. 124.

* Thomas Sampson, in a letter to Peter Martyr, dated Jan. 6, 1560, makes the following allusion to Parker's consecration: "The consecration of some bishops has already taken place. I mention, as being known to you by name, *Dr. Parker of Canterbury*, Cox of Ely, Grindal of London, Sandys of Worcester." *The Zurich Letters*, p. 63.—EDD.

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Copes, &c. at S. Benet's Grace-church.

Ibid.] "All such goods as appertain to Saint Benet, Grace-church, written out the 16th day of February, 1560:—

"One cope of cloth of gold.

"A cope of red silk, with fringe of gold.

"A cope of blue damask. A cope of satin with blue birds.

"Another old green cope.

"A vestment with lions of gold, with all that apertaineth to it.

"A vestment of red velvet with the lily-pot.

"A vestment of blue satin of Bruges.

"A vestment of white fustian with roses and flowers.

"A vestment of red saye with the lily-pot and all things to it.

"A carpet of cloth of gold for the Table, fringed.

"A hearse-cloth of gold, fringed.

"A hearse-cloth for children, fringed, of blue damask, with five wounds.

"A canopy of red velvet.

"Three corporas cloths (with the linen cloths) of cloth of gold in them.

"Two canopies, one of cloth of gold, the other of red satin with birds of gold.

"A canopy with white needlework, fringed.

"Deacon and sub-deacon of blue satin.

"A churching-cloth, fringed, white damask.

"An altar-cloth, fringed, of yellow and red saye.

"Two altar-cloths of yellow and red buckram, fringed."—*Malcolm's Londinium*, vol. I. p. 315.

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Copes worn at the Feast of S. George.

1561.] "The same 23rd of April, being S. George's day, the festival was kept solemnly at court in this manner. All her Majesty's chapel came through her hall *in copes*, to the number of thirty, singing, 'O God the Father, of heaven, &c.,' the outward court and the gate round about being strewn with green rushes. After, came Mr. Garter, and Mr. Norroy, and Master Dean of the chapel, in robes of crimson satin, with a red cross of S. George. And after,

eleven Knights of the Garter in their robes. Then came the Queen, the sovereign of the order, in her robes, and all the guard following in rich coats. And so to the chapel."—*Strype's Annals*, p. 233.

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Copes, &c. at S. Margaret's, Westminster.

1562.] "Hereafter ensueth an inventory made by the said wardens' accountants, of all the goods, jewels, and ornaments to the said church of S. Margaret apertaining, anno Domini 1562:—

"First, one vestment of blue cloth of tissue, with the tunicles for deacon and sub-deacon.

"*Item.* One cope of crimson cloth of tissue, and two coarse copes of blue tissue.

"*Item.* One cope of purple cloth of tissue, one other cope of crimson velvet with scallop shells of silver, and one other cope of crimson velvet with flowers of gold.

"*Item.* One altar-cloth of crimson velvet and gold, and two other altar-cloths of blue and russet velvet with flowers of gold.

"*Item.* Two cushions of cloth of gold and crimson velvet, two cushions of green velvet with escutcheons of needle-work, two cushions of cloth of bawdkin, and one little cushion with a tree of green silk.

"*Item.* Six hearse-cloths, and a cloth for the pulpit, of black and red bawdkin with flowers of gold.

"*Item.* Eight old altar-cloths of diaper, one great new altar-cloth of diaper fine, and five plain.

"*Item.* Seventeen towels and two small towels.

"*Item.* One chalice with the paten all gilt, and two great Communion cups all gilt.

"*Item. A past for bird,* [sic] set with pearl and stone.

"*Item.* A streamer of white sarcenet with a white cross."—*Malcolm's Londinium*, vol. iv. pp. 137, 138.

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Copes, &c. opposed by the Puritans.

Ibid.] "That the use of *vestments, copes,* and surplices be from henceforth taken away."—*General Notes of Matters to be moved by the* [*Puritan*] *Clergy in the next Parliament and Synod. Strype's Annals*, pp. 282, 298.

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Copes, &c. enjoined in Cathedral and Collegiate Churches by the Queen's Advertisements and by Archbishop Parker's Ordinances.

1564. 7 *Eliz.*] "*Item.* In the ministration of the Holy Communion in cathedral and collegiate churches, the principal minister *shall use a cope* with Gospeller and Epistler agreeably; and at all other prayers to be said at that Communion-table, to use no copes, but surplices.

"*Item.* That the dean and prebendaries wear a surplice with a silk hood in the quire; and when they preach in the cathedral or collegiate church, to wear their hood.

"*Item.* That every minister saying any publick prayers, or ministering the Sacraments or other publick rites of the Church, shall wear a comely surplice with sleeves."—*Advertisements.*

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"In the ministration of the Communion in cathedral and collegiate churches, the executor, with Epistler and Gospeller, minister the same *in copes.*"—*Ordinances accorded by the Archbishop of Canterbury, &c. Strype's Life of Parker, Appendix,* p. 47.

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Copes worn in King's College Chapel, Cambridge.

Ibid.] "The King's College church was hanged with fine tapestry, or arras of the Queen's, from the north vestry door, round by the Communion-table, unto the south vestry door; and all that place strewed with rushes. The Communion-table and pulpit hanged richly. Upon the south side, between the vestry door and the Communion-table (which stood north and south), was hanged a rich travas of crimson velvet, for the Queen's majesty, with all other things appertaining. Also a fair closet glazed towards the quire was devised and made in the middle of *the rood-loft;* if the Queen's majesty perhaps would there repose herself, which was not occupied. The place between the north and south-west doors of the church was strewed with rushes, being not paved. And in the middle, between the north and south doors, a fair Turkey carpet laid, and upon that a little joined short form set, covered also with one other Turkey carpet, and one cushion to kneel upon, and one other to lean upon, of cloth of gold, and thereon was laid the Bible in Latin. All these were of the Queen's stuff. Also there was set a chair of red velvet for her Majesty to have sat in, whilst she heard the oration,

if she had forsaken her horse. On the part of the College, Mr. Doctor Philip Baker, with all his company, *was in copes*, standing in a length from the quire-door unto the north and south doors, orderly, as in procession-wise.....When the Queen's majesty came to the west door of the church, Sir William Cecil kneeled down and welcomed her Grace.....Then she alighted from her horse, and four of the principal doctors bearing a canopy, she under the same, entered into the church, and kneeled down at the place appointed, between the two doors north and south, the lady Strange bearing the train; and all the other ladies followed in their degrees. Then the Provost, re-vested *in a rich cope all of needlework*, (standing about four yards from the Queen directly towards the quire, in the middle of his company kneeling of both sides,) made his obeisance and courtesies three times, coming towards her Majesty. At the last, kneeling hard at her stool, he kissed his hand, and so pointed unto the psalm, *Deus misereatur;* inquiring, 'Whether it would please her Majesty to answer and say with him?' And, understanding that she would pray privately, he likewise privately said the said psalm, and after that a collect for the Queen, which done, the whole quire began to sing, in English, a song of gladness; and so went orderly into the stalls of the quire. The Queen following, and going to her travas under the canopy; and marvellously revising at the beauty of the chapel, greatly praised it above all other within her realm. This song ended, the Provost began the *Te Deum*, in English, *in his cope;* which was solemnly sung in prick-song, and the organs playing. After that he began even-song, which also was solemnly sung, *every man standing in his cope*.....During all this time of prayer, the lords and other honourable persons, with the doctors, sat on the high stalls."—*Grand Reception and Entertainment of Queen Elizabeth at Cambridge*, 1564. *Harl. MSS.* 7037. 109. *Nichols' Progresses of Queen Elizabeth*, vol. I., pp. 158—164, 4to. 1823.

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Copes worn in Canterbury Cathedral.

Ibid.] "The Common Prayer daily throughout the year, though there be no Communion, is sung at the Communion-table, standing north and south, where the high altar did stand.....The Holy Communion is ministered ordinarily the first Sunday of every month through the year.....The Priest which ministereth, the Epistler and

Gospeller, at that time *wear copes.*"—*Certificate of the State of the Church of Canterbury. Strype's Life of Parker*, p. 183.

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Copes and Surplices (in the opinion of the Puritans) preferred before the Word and Ordinance of Christ.

1567.] "And when one of them charged the Government, that the Pope's canon law, and the will of the Prince, had the first place, and was preferred before the Word and Ordinance of CHRIST..... the Bishop [Grindal] asked them what was so preferred. To which another of them answered boldly, that which was upon his (the Bishop's) head and upon his back, their *copes and surplices*, their laws and ministers.. ....One of them presently said, tauntingly, that he went like one of the mass-priests still. To whom he gently said, that he wore *a cope* and surplice in Paul's."—*Bishop Grindal's Concern with some Separatists. Strype's Life of Grindal*, pp. 116, 117.

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Copes, &c. worn at the Hospital of the Savoy.

1570.] "He sold away the jewels, *copes, vestments*, and other ornaments of the said house."—*Charge against Thurland, Master of the Hospital of the Savoy, for which, and other enormities, he was deprived. Ibid.* p. 160.

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Copes objected against by the Puritans.

1574.] "It is to be lamented that even amongst us who profess the gospel, there were some.....who, being deceived with the fair and glittering show of the Babylonish garments, brought them, as Acan did, into the tents of Israel. *For why do they command a cope and surplice to be used in divine service*, or a tippet and a square cap to be worn daily, but because they think it is of some authority with the people, and bringeth some estimation to their office?"—*A Full and Plain Declaration, &c.* p. 129.

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Copes worn at S. Paul's at the Thanksgiving for the Defeat of the Armada.

1588.] "After the public had been hearers of several sermons upon the occasion [of the defeat of the Spanish Armada] from the

Cross, the Queen went, on the 24th of November, in great splendour, to the church, seated in a kind of triumphal chariot, with four pillars supporting a canopy, and an imperial crown. Two others supported a lion and dragon on the front of the carriage, with the arms of England. This vehicle was drawn by two white horses. She was received at the church door by the Bishop of London, the dean, and fifty other clergymen, *habited in superb copes.* At her entrance she kneeled, and pronounced a prayer; then proceeded to her seat, under a canopy in the choir, when the Litany was chanted."—*Malcolm's Londinium Redivivum*, vol. III. p. 166.*

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Copes worn in the Abbey of Westminster on the first day of Parliament.

1597.] "*Imprimis.* The Queen's majesty to be received at the north door of the said church. But before her entry into the porch of the said door, a form with carpets and cushions to be laid, where her Majesty is to kneel and to receive a sceptre of gold, having the image of a dove in the top, and to pronounce a prayer. The dean of the said church is to deliver the said sceptre, and to shew the said prayer.

"At her Majesty's entry into the church, the dean of her Majesty's chapel, with all the company of the chapel, and the dean of Westminster, with his brethren and company, *in copes*, to meet her Majesty at the north door of the church.

"The whole quire then to sing a solemn psalm, going before her Majesty.

"The Queen's majesty to come to the body of the church, and so to enter in at the west door of the quire, and so up to her travise by the Communion-table.

"Upon her entrance into her travise *Te Deum* to be sung, after that the Litany.

"Then the sermon.

"After the sermon, a solemn song with a collect for the Queen. That being ended, the whole quire to go before her Majesty, singing, to the south-east door, where the dean kneeling, with two of his brethren, is to receive of her Majesty the golden staff with the dove in the top."—*The Order of Receiving Queen Elizabeth in*

* See also Nichols' *Progresses of Queen Elizabeth*, vol. II. p. 539.

the College Church of Westminster, the first day of the Parliament, October 13, 1597. *From the British Museum Donation, MSS.* 4712. *Nichols' Progresses of Queen Elizabeth,* vol. III. p. 115.

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Copes worn at Queen Elizabeth's Funeral.

April 20th, 1603.] "Gentlemen of the chapel *in copes;* having the children of the chapel in the middle of their company, in surplices, all of them singing."—*The True Order and Formal Proceeding of the Funeral of Queen Elizabeth. Ibid.* vol. III. p. 622.

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Copes worn at the Coronation of James I.

"The king's chaplains *in copes*."—*The Proceeding to the Coronation, &c. Nichols' Progresses of James I.* vol. I. p. 229, 4to. 1828.

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Copes enjoined in Cathedral and Collegiate churches by the Canons of 1603.

1603. *James I.*] "In all cathedral and collegiate churches the Holy Communion shall be administered upon principal feast-days, sometimes by the bishop, if he be present, and sometimes by the dean, and sometimes by a canon or prebendary, the principal minister *wearing a decent cope*, and being assisted with the Gospeller and Epistler agreeably, according to the Advertisements published ann. 7 Elizabethæ."—*Canon* XXIV.

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Copes, Chasubles, &c. condemned by the Puritans.

1604.] "If any apparel do deform GOD'S true worship, it is that apparel that doth most beautify and grace the false and idolatrous worship of GOD, as that apparel must needs most deform a wise man that doth most adorn a fool, and that apparel must needs be most unbeseeming a king, that is seemly and decent for a beggar. If therefore men would set their wits upon the highest strain to invent an apparel to disgrace the ministers of the Gospel, they could not invent a more odious attire than the *consecrated attire of a filthy mass-priest*, the most abominable idolater in the earth. Those that abhor idolatry as much as they do beggary and folly, cannot but hate and

abhor the badges of idolatry as much as the badges of folly and beggary, and therefore cannot but account *that priestly attire that is enjoined unto us by our prelates* an apparel more unbeseeming the minister of the Gospel than a cloak with a thousand patches, or a coat with four elbows; for beggary and folly being judgements and not sins, the notes of beggary and folly cannot be so odious to the spiritual eye as the notes of idolatry."—*A Treatise of Divine Worship, tending to prove that the Ceremonies imposed upon the Ministers of the Gospel in England, in present controversy, are in their use Unlawful*, pp. 37, 38, 12mo. 1604.

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Copes worn at the Christening of the Princess Mary.

1605.] "At the chapel stood the Lord Archbishop of Canterbury, assisted with the deans of Canterbury and of the chapel, *in rich copes*, received the child; and bringing the child into the traverse, the quire sung certain anthems, and the lords took one side of the stalls, and the ladies the other."—*Nichols' Progresses of James I.* vol. I. p. 512.

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Rich Copes worn in Westminster Abbey, at the Visit of the French Ambassadors.

Temp. James I.] "The lords embassadors and their great train took up all the stalls, where they continued about half-an-hour, while the quire-men, *vested in their rich copes*, with their choristers, sang three several anthems with most exquisite voices before them." —*Hacket's Life of Williams*, Part I. p. 210.

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Cope worn at the Creation of Knights of the Bath.

1610.] "Early the next morning [after the bath].....they came to the chapel, where they took their seats with their accustomed reverences; and after service ended, their oath was ministered unto them by the Earl of Worcester and the Earl of Suffolk, in a solemn and ceremonious manner, all of them standing forth before the stalls, and at their coming out *making low reverence before the altar*. ..... About four of the clock in the afternoon they rode again to the court, to hear divine service in the king's chapel.....at their

entrance into the chapel, the heralds conducting them, *they make a solemn reverence*, the youngest knight beginning, the rest orderly ensuing; and so, one after another, take their standing before their stalls, where all being placed, the eldest knight *maketh a reverence*, which is followed to the youngest; and then all ascend into their stalls, and take their accustomed places. Service then beginneth, and is very solemnly celebrated, with singing of divers anthems and playing on the organs: and when the time of their offertory is come, the youngest knights are summoned forth of the stalls by the heralds, *doing reverence* first within the stalls, and *again after they are descended*, which is likewise imitated by the rest. And being all thus come forth, standing before their stalls, as at first, the two eldest knights, with their swords in their hands, are brought up by the heralds to the altar, *where they offer their swords*, and the dean receives them, of whom they presently redeem them with an angel in gold, offered into a bason held by a minister *in a cope* thereby. ..... And then come down to their former places, whilst two others are led up in like manner, so doing successively till the whole ceremony be performed: which done, and the service ended, they depart in such order as they came, *with accustomed reverence*."—*Nichols' Progresses of James I.* vol. II. 337-340.

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Copes worn at the Funeral of Henry, Prince of Wales.

1612.] "Gentlemen of the chapel in *rich copes*."—*Ibid.* vol. II. p. 495.

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Copes worn at Marriage of the Count Palatine and Princess Elizabeth.

1612-13.] "The chapel [at Whitehall] was in royal sort adorned: the upper end of it was hung with very rich hangings, containing part of the history of the Acts of the Apostles, and the Communion-table was furnished with rich plate.....The royal assembly being.....settled in the chapel, the organ ceased, and the gentlemen of the chapel sung a full anthem; and then the Bishop of Bath and Wells, dean of his Majesty's chapel [Dr. Montague], went into the pulpit, which stood at the foot of the step before the Communion-table, and preached upon the second of S. John, the marriage of Cana in Galilee: and the sermon being ended, (which

continued not much above an half-hour,) the choir began another anthem.....While the choir was singing the anthem, the Archbishop of Canterbury and dean of the chapel went into the vestry, *and put on their rich copes*, and came to the Communion-table, where they stood till the anthem was ended. They then ascended the hautpas, where these two great princes were married by the Archbishop of Canterbury, in all points according to the Book of Common Prayer."—*Ibid.* vol. II. pp. 546, 547.

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Copes worn at Durham Cathedral at the Administration of Holy Eucharist to James I.

1617.] "When he [king James I.] received the Communion in this cathedral church upon Easter-day, 1617.....*two copes* indeed were worn, but decent, as the canons prescribe."*—*Canterbury's Cruelty, &c. by Peter Smart*, p. 19.

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Copes worn by the Dean and Canons of S. Paul's and other Clergy.

1620.] "Upon Midlent Sunday, anno 1620, accompanied by the prince [afterwards K. Charles the Martyr], attended by the Marquis of Buckingham, the bishops, lords, and most of the principal gentlemen about the court, he [James I.] intended to visit S. Paul's. From Temple-bar he was conducted in most solemn manner by the Lord Mayor and Aldermen of London; and at his entrance into the church, received under a canopy by the dean and canons *attired in rich copes* and other ecclesiastical habits. Being by them brought into the quire, he heard with very great reverence and devotion the divine service of the day, most solemnly performed with organs, cornets, and sagbuts, accompanied and intermingled with such excellent voices that seemed rather to enchant than chant."—*Heylyn's Cyprianus Anglicanus*, pp. 82, 83.

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"The king entered at the great west door of Paul's, where he kneeled, and having ended his orisons, he was received by the dean and chapter of that church, *being all in rich copes*. The canopy was supported by the archdeacons of the diocese, and other doctors of

* Bishop Andrewes preached on S. Matt. xii. 39, 40.—Edd.

Metcalfe & Palmer, Lithog: Cambria

divinity, being likewise *all in rich copes.* The gentlemen of the king's chapel and the quire of Paul's were likewise *all in rich copes,* and so with solemn singing brought the king into the quire, through which he went unto his traverse, which was set up on the south side of the high altar: and it being then three of the clock, they began to celebrate divine service, which was solemnly performed with organs, cornets, and sagbuts."—*Howes' Chronicle cited in Nichols' Progresses of James I.* vol. IV. p. 601.

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Copes worn at the Funeral of James I.

1625.] "The whole chapel and vestry *in their copes.*"—*Order of Procession of the King's Funeral. Ibid.* vol. IV. p. 1043.

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Glorious Copes worn at Windsor, Whitehall, and Hampton Court, in the grand Procession on the Festivals of S. George.

Temp. Eliz., James I., and Charles I.] "In habits yet more glorious do the gentlemen of the sovereign's chapel at Whitehall, the petty canons and vicars of Windsor, appear, who at this time are also joined in one body, to augment the solemnity, for they are all (or the most part of them) vested *in rich copes* of cloth of gold, cloth of bodkin, or most costly embroideries.....These kind of vestments have been *at all times* worn in the grand procession, whether the grand feast was kept at Windsor, or at Whitehall, or Hampton Court, or Greenwich, *even to the beginning of the late wars,* in which the covetous barbarism of the then reformers sent most of them to the fire: besides, they are sometimes taken notice of in the registers of the Order, to be used in the grand procession; as, in particular, an. 15. Jac. Reg. it is noted, that the whole choir, being adorned in copes, (for so we suppose the word *orarium* may signify, as well as *Dalmatica vestis,*) descended from the altar, and sung the Litany; and to like purpose is that recorded, an. 21 of the same king." *—*Ashmole's Order of the Garter,* p. 574.

* The opposite lithograph is copied from a print by Hollar, in Ashmole's Work, and represents part of a procession which took place on S. George's Day, in the reign of Charles II. Her present Majesty, it is hoped, will ere long revive the celebration of S. George's Festival, in all its ancient glory.—EDD.

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Copes worn in Durham House Chapel, at the Consecration of Dr. Francis White, Bishop of Carlisle.

1626.] "The service executed by John Cosin, Archdeacon of the East Riding in York, the sermon by him preached.

"The hymns and psalms sung solemnly by the choice of the king's quire, with those of S. Paul and Westminster.

"The Communion-service, and the consecration, executed by the Bishop of Durham.

"The Epistle read } *in the king's copes* { by John Cosin,
"The Gospel read } { by H. Wickham,
Archdeacons of York.

"The offertory solemnly made by more than twenty persons, bishops, doctors, and other divines of note."—*Cosin's Works*, vol. i. p. 85, 8vo. 1843.

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Copes worn at Durham Cathedral.

1628.] "But what a trick is this which our new-fangled ceremony-mongers have taken up of late, to go *in a cope* to the altar, to say two or three prayers after the sermon? Why use they this ceremony, not mentioned in the Communion Book or Canons? Why suffer they not the preacher to dismiss the congregation with the blessing of GOD'S peace, as was wont to be done, and our last bishop esteemed to be best? How dare they put off and put on a cope so often in one service, not only to pray, but to read the Epistle and Gospel and Ten Commandments at the altar only?.....Is it because they are enamoured of copes? do they dote upon copes? or are the psalms and chapters, read in the body of the church, not such good gospel, nor so worthy to be coped? or is there so near affinity between copes and altars, are they so married together, that they cannot be parted?.....Again, why sing they the Nicene Creed in a cope at the altar, the book appointing it to be said as the Apostles' Creed is said, not sung.....A decent cope is commanded by our canons to be used sometimes, only at the Communion. Whether a stately cope, a sumptuous cope, a cope embroidered with idols of silver, gold, and pearl; a mock cope, a scornful cope, used a long time at mass and May games, as some of ours were; whether, I say, such a cope be a decent cope, fit for the LORD'S Table, judge ye, beloved."—*Sermon by Peter Smart*, pp. 18-25.

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1635] "The Minster [Durham] is as neatly kept as any in England, built like unto Paul's; wherein are in the body of the church, on either side, eight great and stately pillars as great as Paul's; herein the daintiest font that I have seen in England, the body or font stone and foot of pure marble, over which is placed a cover or canopy folding of wood, curiously carved, wherein described the history of CHRIST's baptism. Herein a stately pair of double organs which look both into the church and chancel; a stately altar-stone, all of fine marble, standing upon a frame of marble pillars of the same marble as the font. When the Communion is here administered, which is by the Bishop himself, there is laid upon this altar, or rather Communion-table, a stately cloth of gold: the Bishop useth the new *red embroidered cope*, which is wrought full of stars like one I have seen worn in S. Denis, in France: there are here two other *rich copes*, all which are shaped like unto long cloaks reaching down to the ground, and which have round capes."—*Brereton's Travels, published by the Chetham Society*, p. 83.

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Consecrated Copes in the Chapel Royal of Holyrood.

1633.] "That *the copes which are consecrated* for the use of our chapel be delivered to the dean to be kept upon inventory by him, and in a standard provided for that purpose, and to be used at the celebration of the Sacrament [of the Altar] in our chapel-royal."—*Instructions of Charles I. to be observed in the Chapel Royal of Holyrood. Cyprianus Anglicus*, p. 262.

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Restoration of Copes in all Cathedrals by Archbishop Laud.

1635.] "At Winton.....he [Archbishop Laud] required them, by Brent his vicar-general, to provide *four copes*, to rail in the Communion-table, and place it altarwise, to bow towards it, and daily to read the Epistles and Gospels at it.....The like injunctions [were] given by Brent to the church of Chichester, to *provide copes by one a-year for* GOD's *publick service, till they were sufficiently furnished with them*; with the like adorations towards the Communion-table, as before at Winchester. The statutes of Hereford being imperfect,

he caused to be cast in a new mould, and sent them thither under the broad seal for their future reglement, to be there sworn to and observed. In which it was required, First, that every residentiary should officiate twice every year, under the pain of paying forty shillings, to be laid out on the ornaments of the church. Secondly, *that they should officiate on Sundays and holydays in their copes.* Thirdly, that they should stand up at the Creeds and Gospel, and Doxologies, and to bow so often as the Name of JESUS was mentioned; and that no man should be covered in church. Fourthly, that every one should bow toward the altar. Fifthly, that the prayer afore their sermons should be made according to the 55th canon.....From Lincoln it was certified that the Communion-table was not very decent, and the rail before it worse; that the organs were old and naught; and that *the copes and vestments* were imbezzled, and none remained. From Norwich, that the hangings of the choir were old, and *the copes fair, but wanted mending.* From Gloucester, that there *wanted copes,* and that many things were grown amiss since he left the deanery. From Lichfield, that the furniture of the altar was very mean, care therefore to be taken in it for more costly ornaments. The like account from other places, which drew on by degrees such reformation in cathedral churches that they recovered once again their ancient splendour, and served for an example to the parish churches which related to them."—*Cyprianus Anglicus,* pp. 291–293.

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Laud's Restorations alarming to Protestants and Romanists.

1639.] "Some zealous protestants beheld his [Laud's] actings with no small fear, as biassing too strongly toward Rome, that the puritans exclaimed against him for a papist, and the papists cried him up for theirs, and gave themselves some flattering hopes of our coming towards them: but the most knowing and understanding men among them found plainly that nothing could tend more to their destruction than the introducing of some ceremonies which by late negligence and practice had been discontinued. For I have heard a person of known nobility, that at his being at Rome with a father of the English college, one of the novices came in and told him with a great deal of joy that the English were upon returning to the Church of Rome; that they had began to set up altars, *to officiate*

in their copes, to adorn their churches, and paint the pictures of the saints in the church windows: to which the old father made reply with some indignation, that he talked like an ignorant novice; that these proceedings tended rather to the ruin than the advancement of the Catholick cause: that by this means the Church of England coming nearer to the ancient usages, the Catholicks there would sooner be drawn off from them than any more of that nation would fall off to Rome."—*Cyprianus Anglicus*, p. 417–418.

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Copes worn at the Marriage of Frederick Henry, Prince of Orange, and the Princess Mary.

1641.] "The Bishop of Ely [Dr. Wren], Dean of the Chapel, and the Clerk of the Closet, Dr. Steward, being *in rich copes*, and having the Liturgy in their hands, stept forward, and stood by the hautpas, where the Dean began the service appointed for Matrimony."—*Leland's Collectanea*, vol. v. p. 346.

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Copes in Cathedrals.

Ibid.] "The prelatical service is the cathedral service, consisting in these things. (1.) In a long wearisome Liturgy, read after a singing manner, syllables and words drawn out unto a tedious length; which Liturgy is framed out of three Romish books, the *Breviary, Purtuis*, [sic] and the *Mass Book*; so as King James said of it, 'that it's an ill said mass from which it needeth purging, and from some vain repetitions, and from a corrupt translation of Holy Scriptures, and other abuses thereof.' (2.) In an unedifying singing and piping on organs. (3.) In superstitious cringing to the Name of Jesus, towards the altar, towards the east. (4.) In a formal observation of *habits surplices, hoods, copes*, variety of gestures, and ceremonious devotions devised by men."—*A Short View of the Prelatical Church of England, written a little while before the Fall of that Hierarchy, about the year* 1641.

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Copes in Peterborough Cathedral.

1643.] "When their unhallowed toyings had made them out of wind, they took breath a while, as two pair of organs, piping with the very same about the new-replace lascivious jigs, whilst their com-

rades danced after them, *some in the copes*, others with the surplices; and down they brake the bellows to blow the coals of their further mischief."—*Mercurius Rusticus*, p. 248.

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Copes in Westminster Abbey, S. Paul's Cathedral, and Lambeth Palace.

Ibid. May 31.] "Ordered [by the House of Commons] that the Committee for pulling down and abolishing all monuments of superstition and idolatry, do take into their custody *the copes* in the Cathedrals of Westminster, Paul's, and those at Lambeth; and give order that they be burnt, and converted to the relief of the poor in Ireland."—*Malcolm's Londinium*, vol. III. p. 143.

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Temp. Charles I.] "The third sort of innovations in my chapel charged against me, is the setting up of a *Credentia*, or side-table, my own and my chaplains' bowing towards the table or altar at our approaches to it, our going in and out from the chapel; *my chaplains' with my own using of copes therein, at the celebration of the* LORD'S *Supper, and solemn consecration of Bishops*, attested by Dr. Heywood my own chaplain, who confessed that he celebrated the Sacrament at Lambeth Chapel in a cope; that my other chaplains did the like, and that he thought I was sometimes present when they did it; that the bread, when the Sacrament was administered, was first laid upon the *Credentia*, from whence he took it in his hand, and then carried it to, and kneeling down upon his knee presented it, laid it on the LORD'S Table, on which there were candlesticks with tapers, but not burning, as he had seen them at Whitehall; which Mr. Cordwell, once my servant, likewise deposed, adding that I was present sometimes when this was done, and that my chaplains bowed down thrice towards the altar at their approaches to it.

To which I answer—*First*, that I took my pattern of the *Credentia* from Bishop Andrewes' chapel. *Secondly*, that this bowing towards the altar was used in the king's chapel and in many cathedrals, both in Queen Elizabeth and King James their reigns. *Thirdly*, that the use of copes is prescribed by the 24th Canon of our Church, *anno* 1603.....This therefore is no innovation."—*Abp. Laud's Defence in Rushworth's Collections, Second Part*, pp. 279–280, fol. 1680.

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Copes in Norwich Cathedral.

Ibid.] "There was not that care and moderation used in reforming the cathedral church bordering upon my palace. It is no other than tragical to relate the carnage of that furious sacrilege whereof our eyes and ears were the sad witnesses under the authority and presence of Linsey, Toftes the Sheriff, and Greenwood. Lord, what work was here! what clattering of glasses! what beating down of walls! what tearing up of monuments! what pulling down of seats! what wresting out of iron and brass from the windows and graves! what defacing of arms! what demolishing of curious stone-work that had not any representation in the world, but only the cost of the founder and skill of the mason! what tooting and piping upon the destroyed organ-pipes! and what a hideous triumph on the market-day before all the country! when, in a kind of sacrilegious and profane procession, all the organ-pipes, *vestments, both copes and surplices*, together with the leaden cross, which had been newly sawn down from over the Green-yard pulpit, and the service-books and singing-books that could be had, were carried to the fire in the public market-place; a lewd wretch walking before the train, *in his cope trailing in the dirt*, with a service-book in his hand, imitating in an impious scorn the tune, and usurping the words of the Litany used formerly in the Church."—*Bishop Hall's Hard Measure. Select Works by Pratt*, vol. I. pp. lv–lvi.

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Copes in York Cathedral.

1644.] "Furthermore, they [the Royalists] demanded [in their Treaty with the Parliamentary Generals] that all within the town [York] should have liberty of their conscience to use their religion, the prebends to enjoy their places, and to have the Common Prayer, organs, *copes*, surplices, hoods, crosses, &c. Whatsoever is used by popish idolaters, they would have to be continued in use there, to beautify the Protestant religion, which they profess to fight for. These things were denied by the three generals [Leslie, Fairfax, and the Earl of Manchester.]"—*The Scottish Dove sent out and returning, bringing intelligence from the Armies, &c., from Friday the* 14th *June, to Friday* 21st [1644], p. 185, 4to. (no date.)

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Copes in the Chapel of S. Peter's College, Cambridge, and Lincoln College, Oxford.

Temp. Charles I.] "First, they [certain puritanical witnesses] say, that at Peter House there were *copes*, and candlesticks, and pictures in the glass windows, and the like..... they say, the chief authors of these things were Dr. Wren and Dr. Cosin. They are both living: why are they not called to answer to their own acts?"—*Abp. Laud's Answer, Troubles, &c.*, pp. 325, 326.

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Ibid.] "He [Archbishop Williams] also repaired one side of Lincoln College in Oxford, and built a chapel there, where the Mysteries of our Saviour Christ while He was upon earth, being neatly coloured in the glass windows, make a great and solemn appearance. The screen and lining of the walls is of cedar-wood. The *copes*, the plate, and all sorts of furniture for the Holy Table, being rich and suitable."—*Hacket's Life of Williams*, p. 146, 8vo. 1715.

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Copes worn in Parochial Churches, as S. Leonard's, Shoreditch, S. Giles's, &c.

1636.] "For these mother-churches, to which all daughter-churches must conform, are they not the natural daughters of Rome? Do they not from top to toe exactly resemble her? Her pompous service, her altars, palls, *copes*, crucifixes, images, superstitious gestures and postures, all instruments of music (as at the dedication of the king of Babylon's image), long Babylonish service, so bellowed and warbled out, as the hearers are but little wiser.....must therefore *all churches* conform to their new Romish fashions?....What! must other churches have organs, singing quires, altars, images, crucifixes, tapers, *copes*, and the like, because such is the guise of Cathedrals? Must long chanting service go up and preaching go down, because it is so in Wolverhampton, Durham, and other Cathedrals?"—*For* God *and the King: the sum of two Sermons preached on the 5th of November last, in S. Matthew's, Friday street*, 1636, *by Henry Burton, &c.* pp. 159–163, 4to. 1636.

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1640.] "The like [persecution by the House of Commons] happened also unto Heywood, Vicar of S. Giles's-in-the-Fields;

Squire, of S. Leonard's, in Shoreditch; and Finch, of Christ-church. The articles against which four and some others more, being for the most part of the same nature and effect, as, namely, railing in the Communion-table, adoration toward it, calling up the parishioners to the rail to receive the Sacrament, reading the second service at the table so placed, preaching in surplices and hoods, *administering the Sacrament in copes*, beautifying and adorning churches with painted glass, and others of the like condition; which either were to be held for crimes *in the clergy generally*, or else accounted none in them."—*Cyprianus Anglicus*, p. 471.

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1643–4.] "About the latter end of the same year I find also mentioned in the Journals of the House, an order for selling the *copes*, surplices, &c. in all cathedral, collegiate, and *parish* churches. And by another ordinance of May 9, 1644, 'to accomplish the blessed reformation so happily begun,' they enlarged the clause about removing of images and pictures, which before was confined to churches, chapels, or places belonging to them, to all *open places* whatsoever; and then proceeded to forbid the use of surplices, *superstitious vestments*, &c.; provided that no cross, crucifix, picture, &c. as before should 'continue upon any plate or other thing used about the worship of GOD': ordered the taking away of all organs, and in the close, commanded that all those *copes*, surplices, *superstitious vestments*, *roods*, fonts, and organs, be not only taken away, but utterly defaced."*—*Walker's Sufferings of the Clergy*, p. 25.

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Copes in Metre.

1644.] "What e'er the Popish hands have built,
Our hammers shall undo;
We'll break their pipes and burn their *copes*,
And pull down churches too.
We'll exercise within the groves,
And teach beneath a tree;
We'll make a pulpit of a cart,
And hey! then up go we."

Song in the Shepherd's Oracle, p. 11, 4to. 1644.

* These quotations are sufficient to shew that copes were worn in parish churches; a fact expressly denied by a late writer. See *How shall we Conform to the Liturgy?* p. 295, 2nd edit.—EDD.

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Copes resumed at the Restoration.

Temp. Charles II.] "Risum teneatis, amici? Come, hold your sides, and look demurely if you can (for your very guts and spleen), to see a grave dignitary of the Church, with tippet and satin cap, a *gaudy cope* and hood (*before and behind*),* nodding his reverend head, and making reverences so humble, that his brisly chin even kisses the ground (no antick Frenchman or father Peter can outvie the compliment) in an humble address to the east, to the altar, and where there is either something or nothing more than in the belfry, and in the west.....If you do not yet know my *Ceremony-monger* I'll tell you his name. His name is Legion, for never was the herd more numerous or more possessed, since the devil entered into the herd of swine."—*The Ceremony Monger. Hickeringill's Works*, vol. II. pp. 388, 389.

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1660.] "His *cope*, his hood, his surplice, his cringing worship, his altar with candles on it (most nonsensically *unlighted* too), his bag-pipes or organs, and in some places viols and violins, singing-men and singing-boys, &c., are all so very like popery, and all but the vestments illegal, that I protest, when I came in 1660 from beyond sea to Paul's and Whitehall, I could scarce think myself to be in England, but in Spain or Portugal again. I saw so little difference, but that their service was in Latin, and ours in English; but less intelligible and less edifying, for one half thereof, than Latin, by reason of the inarticulate *boatus* and braying, whilst all the people read half the Psalms, with a noise as confused as the rumbling of thunder.....that any man in the world that had seen high mass beyond sea, must say that the contrivance of both was to keep people in ignorance, the mother of devotion."—*Ibid.* vol. II. pp. 393, 394.

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Ibid.] "He does not say the mass indeed in Latin: but his hood, *his cope*, his surplice, his rochet, his altar railed in, his candles, and cushions and book thereon, his bowing to it, his bowing, or rather nodding at the Name of JESUS, his organs, his violins, his singing-

* This irreverent jester seems to refer to a chasuble in the above allusion.—EDD.

men, his singing-boys, with their alternate jabbering and mouthings (as unintelligible as Latin service), so very like popery, that I profess, when I came from beyond sea, about the year 1660 to Paul's and Whitehall, I almost thought at first blush that I was still in Spain or Portugal; only the candles on our altars, most nonsensically, stand unlighted, to signify, what? The darkness of our noddles, or to tempt the chandlers to turn down-right papists, as the more suitable religion for their trade; for ours mocks them with hopes only. He gapes, and stares to see the lucky minute when the candles should be lighted; but he is cheated, for they do not burn out in an age."—*Ibid.* vol II. p. 405.

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Albs worn at the Consecration of Bishops in Dublin by the Lord Primate.

1660.] "The Bishops elect *in their albs.*"—*View of the Prelatical Church of England, &c.* p. 33.

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Albs worn at the Enthronization of Bishop Walton in Chester Cathedral.

1661.] "As soon as he had put on his Episcopal robes, he hasted the performance of his devotions in the quire. When he entered the body of the church, the Dean (Dr. Henry Bridgman, brother to the Lord Chief-Justice Bridgman) and all the members of the cathedral, *habited in their albs*, received a blessing from his Lordship, sung the *Te* DEUM, and so compassing the quire in the manner of a procession, conveyed him to his chair."*—*Bp. Kennet's Register, &c.*, vol. I. p. 537, fol. 1728.

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Copes &c. excepted against at the Savoy Conference.

Ibid.] "Forasmuch as this rubrick [*and here it is to be noted, &c.*] seemeth to bring back *the cope, alb,* &c., and other vestments forbidden by the Common Prayer-book, 5 and 6 Edw. VI., and so our reasons alleged against ceremonies under our eighteenth general exception; we desire it to be wholly left out."—*The Exceptions* [*of the Presbyterian Divines*] *against the Book of Common Prayer. Cardwell's History of Conferences,* p. 314.

* We have met with the above extract since the publication of the note, antè p. 129.—EDD.

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Copes worn at the Coronation of Charles II.

Ibid. March 23rd.] "A great pleasure it was to see the Abbey raised in the middle, all covered with red, and a throne (that is a chair) and footstool on the top of it; and all the officers of all kinds, so much as the very fiddlers, in red vests. At last comes in the Deans and Prebends of Westminster, with the Bishops (many of them *in cloth of gold copes*), and after them the nobility all in their parliament robes, which was a most magnificent sight."*—*Memoirs of Samuel Pepys, Esq. F.R.S.*, vol. I. p. 120, 4to. 1825.

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Copes worn in Westminster Abbey at the Funeral of the Duke of Albemarle.

1670.] "At the entrance into the Abbey, the Dean and Prebends in *their copes*, and the quire in their surplices attended, and proceeded between the great banner, and the officers-of-arms that carried the trophies."—*Sandford's Account of the Solemn Interment of George Duke of Albemarle*, fol. 1760.

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Copes &c. restored at Durham and Norwich Cathedrals.

1680, *Sept.* 14.] "Went to see the Abbey: viewed *the exceedingly rich copes* and robes: was troubled to see so much superstition remaining in Protestant churches; tapers, basins, and a richly embroidered IHS upon the high altar; the picture of GOD the FATHER, like an old man, the SON as a young man, richly embroidered upon their copes. LORD, open their eyes, that the substance of religion be not at length turned into shadows and ceremonies."—*Ralph Thoresby's Diary*, vol. I. pp. 60, 61.

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1681.] "January 1. Afternoon returned to Durham, 2 die Dom. In the forenoon went to the Minster; was somewhat amazed at their ornaments, tapers, *rich embroidered copes, vestments*, &c. Dr. Brevin, a native of France, discoursed on the birth of CHRIST."—*Ibid.* vol. I. p. 75.

* The Archbishop of Canterbury was "vested in a rich ancient *cope*."—*Kennet's Register*, p. 416.—EDD.

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Temp. Charles II.] "The present organ was set up by Dean Crofts and the Chapter.....the old organ.....being altogether demolished by the rebels, as were the five or six *copes* belonging to the church, which, though they looked somewhat old, were richly embroidered. *The present cope was given at the Restoration,* by Philip Harbord, Esq., then High Sheriff of Norfolk."—*Blomefield's Topographical History of Norfolk,* vol. IV. p. 6.

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Copes worn at the Coronation of James II.*

1685, *April 23rd.*] "The Dean and Prebendaries of Westminster.....brought the regalia in solemn procession into the hall, being habited in white surplices and *rich copes,* and preceded by the Gentlemen of the King's Chapel and Choir of Westminster."—*Sandford's Historical Account of the Coronation of James II. Gentleman's Magazine,* vol. XXXI. p. 349.

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Copes worn at the Coronation of George I.†

1714, *Oct. 20th.*] "The twelve Prebendaries of Westminster in their surplices and *rich copes,* according to their seniority, four abreast, the youngest first. The Lord Bishop of Rochester, as Dean of Westminster, in a surplice, and *a rich cope of purple velvet, embroidered with gold and silver.*"—*The manner of the grand Proceeding, &c. Account of the Ceremonies used at the Coronation of the Kings and Queens of England,* p. 33, 4to. 1761.

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Copes worn in Westminster Abbey at the Funeral of the Duke of Buckingham.

1721.] "The late Duke of Buckingham.....was on Saturday night interred in Westminster Abbey.....In the abbey they [the Funeral Procession] were received by the Dean and Chapter *in their copes,* the whole choir in their surplices singing before the

* The Dean and Prebendaries of Westminster wore *rich copes* at the Coronation of Queen Anne in 1702.—EDD.

† The same or similar vestments were worn in 1727, at the Coronation of George II. and Queen Caroline.—EDD.

corpse, which was carried up to a vault in King Henry VII's chapel, the ensigns of honor being all borne by the proper officers."—*The Weekly Journal or Saturday's Post, March* 18, 1721.

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Copes worn at the Funeral of the Duke of Marlborough.

1722.] "Having all entered into the church, a velvet canopy being laid over the body, and the pall-bearers having taken up the corners of the pall, the Prebends *in their rich copes*, and the choir in their surplices, placed themselves after the great banner, and before the heralds, who carried the trophies, and sung the sentence in the office for Burial, 'I am the resurrection and the life,' with the two following sentences, and continued singing till the body was placed in King Henry the VII's chapel.....An altar, by the Dean's order, was erected at the head of King Henry VII's tomb. After the body was set down in the chapel, an anthem was performed with vocal and instrumental music .....The anthem being ended the body was carried to a vault at the foot of King Henry VII's tomb, the choir singing 'Man that is born of woman,' and the three following sentences, and continued singing them till the body was deposited in the vault. Then the Lord Bishop of Rochester, the Dean of Westminster, *in his cope*, read, 'Forasmuch as it hath pleased Almighty God,' &c. Then the choir sung, 'I heard a voice from heaven,' &c."—*The Daily Journal, Aug.* 13, 1722.

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Copes worn at the Funeral of the Queen of George II.

1737.] "As soon as the procession came to the north door of Westminster Abbey, the Lord Bishop of Rochester, as Dean, and the Prebendaries, with the masters, scholars, and choir belonging to the same, and the choir of the chapel-royal, attending there in their proper habits, with wax tapers in their hands, and the Dean and Prebendaries *in their copes;* they all joined the procession."—*Gentleman's Magazine,* vol. VII. p. 765.

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Copes usually worn in Cathedrals.

1738.] "Bishops, Deans, Canons, in Cathedral churches, *wear a cope* besides the surplice, and are to put it on at the Communion

service, administration of Sacraments, or any other religious function, which is to be performed with solemnity."—*Picart's Religious Ceremonies,* vol. VI. p. 55, fol. 1738.

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Copes worn in Westminster Abbey at the Funeral of George II.

1760, *Nov.* 11.] "At the entrance within the church, the Dean and Prebendaries *in their copes,* attended by the choir, all having wax tapers in their hands, received the royal body, and fell into the procession just before Clarencieux king-of-arms, and so proceeded singing into Henry VII's chapel."—*The Ceremonial of the Interment of King George the Second. Gentleman's Magazine,* vol XXX. p. 540.

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Copes worn at the Coronation of George III.

1761.] "Children of the chapel-royal in surplices, with scarlet mantles over them.

Choir of Westminster in surplices.

Gentlemen of the chapel-royal, in scarlet mantles.

The Subdean of the chapel-royal, in a scarlet gown.

Prebendaries of Westminster, in surplices and *rich copes.*

The Dean of Westminster, in a surplice and *rich cope.*"

Procession of the Coronation of George II. Ibid. vol. XXXI. p. 418.

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Copes worn in Brasennose College, Oxford.

"Although the cope is now out of use, I have been credibly informed that it was used in Brasennose college during the last century."—*British Magazine,* vol. VI. p. 40.

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Copes worn in Durham Cathedral till within these Sixty Years.

1804.] "In the vestry of Durham Cathedral are five ancient copes, which were, until these twenty years, worn at the altar on festivals and other principal days of the year."—*Gentleman's Magazine,* vol. LXXIV. part I. p. 232.

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Disuse of Copes at Durham.

"I believe some of the ancient vestments formerly belonging to the Cathedral of Durham are still preserved there. If we may credit an anecdote, the cause of their ceasing to be worn was this. Bishop Warburton, who was a hot-tempered man, could never be pleased by the verger in putting on his robe; the stiff high collar used to ruffle his great full-bottomed wig, till one day he threw the robe off in a great passion, and said he would never wear it again; and he never did, and the other dignitaries soon afterwards left off theirs."—*Quarterly Review*, vol. XXXII. p. 273, *quoted in Hartshorne's Funeral Monuments*, p. 51 (*note*), 8vo. 1840.

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Copes worn at the Coronation of George IV.

1821, *July* 19.] "When the king had offered his oblation, he went to his chair set for him on the south side of the altar, and knelt at his faldstool, and the Litany commenced, which was read by two Bishops, *vested in copes*, and kneeling at a faldstool above the steps of the theatre, on the middle of the east side.....When the king came forth from his traverse, he stood before the altar, and the Archbishop, still *vested in his cope*, set the crown of state, provided for the king to wear during the rest of the ceremony, upon his head. Then he gave the sceptre, with the cross, into the king's right hand, and the orb, with the cross, in his left: which being done, both the Archbishop and Dean divested themselves of their copes, and left them there, and proceeded in their usual habits."—*Allen's History and Antiquities of London*, vol. IV. pp. 29-37.

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Copes worn at the Coronation of William IV.

1831.] "His Majesty took his seat: and the Bible, the chalice, and the patina were carried to and placed on the altar by the Bishops who had borne them. The Archbishop of Canterbury *put on his cope*, and the Bishops who were to read the Litany, were also *vested in copes*."—*Gentleman's Magazine*, vol. CI. p. 226.

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Copes worn at the Coronation of her present Majesty.

1838.] "The Archbishop of Canterbury then proceeded to the altar, *put on his cope*, and stood on the north side. The Bishops who read the Litany also *vested themselves in their copes*."—*Ibid.* vol. x. (New Series), p. 195.

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Copes, Chasubles, Albs, Dalmatics, &c. enjoined by the present Rubrick.

1661, 13, 14 *Car. II. and* 1844.] "And here it is to be noted that such ornaments of the church, *and of the ministers thereof*, shall be retained and be in use, as were in this Church of England, by authority of Parliament, in the second year of the reign of king Edward VI."—*First Rubrick in the Book of Common Prayer.**

* Mr. Robertson (*How shall we conform to the Liturgy?* 2nd edit. pp. 101-2,) concludes his quotations on the subject of copes with an argument intended to shew that we are bound at the present time by the LVIII. Canon rather than by the first Rubrick. That is to say: whereas the Rubrick enjoins the retention of the cope as being one of the "ornaments" in use "in this Church of England by the authority of Parliament in the second year of the reign of King Edward the Sixth," while on the other hand the Canon orders the use of a surplice "where the Prayer-book," to use Mr. Robertson's words, "in strictness prescribed a cope"; we are to obey the latter in preference to the former. The argument by which Mr. Robertson supports the inference appears to be this. The general Rubrick respecting ornaments corresponded with the Act of Uniformity, 1 Eliz. But to the latter was attached a provision that the ornaments should be retained "until other order" should be taken. Now Burn (*Ecc. Law*, iii. 437, quoted by Mr. R.) contends that no such other order ever having been taken the Rubrick remains in force, and consequently the LVIII. Canon, which contradicts it, is null and void. We may add that Bishops Cosin (Notes in *Nicholls' Commentary*, p. 17, quoted at length antè p. 143, and *ibid.* p. 18,) Gibson (Codex I. 363, quoted antè p. 142,) and Overall (*Nicholls' Comm.* p. 18, quoted antè p. 144) decide in the same way. But Mr. Robertson wishes to believe that the Advertisements of 1564-5, (though he cannot assert that they were issued in the way provided for by the Act, yet) "fulfilled the condition of the Act, and consequently have the full authority of law." Then the Canons of 1604 (which it must be admitted refer in Canon LVIII. to the said Advertisements) must, as agreeing with these Advertisements, supersede the Rubrick. This discrepancy and the virtual abrogation of the Rubrick, Mr. Robertson would have us believe, continue to the present day, in spite of the enactment of the Rubrick in 1662, and the want of any additional sanction to the Canons since 1604. Now on the other hand we would urge that the Advertisements of 1564-5, which confessedly were not made in accordance with the method prescribed by the Act, could not supersede the Rubrick. Even if they superseded the Rubrick in practice, they could not do so in point of law. We are not concerned to deny the fact, that these Adver-

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The solemn Funeral of Francis Talbot, Earl of Shrewsbury.

The proceedings at Sheffield antecedent to the Funeral.

1560, 2 *Eliz.*] 1. "The right puissant Francis, late Earl of Shrewsbury, Lord Talbot, Furnival, Verdon, and Strange of Blackmore, Knight and Companion of the noble Order of the Garter, deceased out of this transitory world on Saturday, the 28th of September, in the morning, at his Manor of Sheffield, anno 1560.

tisements and the subsequent Canons cannot be reconciled, upon this point, with the Rubrick. The difficulty to the Clergy of that period was not greater than that under which we labour, when we promise to obey injunctions which are next to impossible to be observed. However in 1662, whichever way the balance may have seemed likely to incline before, the deliberate re-enactment of the Rubrick surely confirmed anew its provisions, and so superseded the Canon. To us then the case is not difficult; since even on other grounds it may be shewn, and is generally acknowledged, that in any point of disagreement the Canons must yield precedence to the Rubrick. That the Divines in 1662 re-enacted this Rubrick with deliberation is shewn by the fact, that they introduced certain alterations in its terms, which made its provisions more general; and by the important circumstance that this was done in spite of the remonstrance of the Presbyterians, to the effect that this Rubrick would seem to enjoin copes, albs, &c. We may safely conclude then, that it was the intention of the Bishops not to lower the standard in respect to ornaments and ceremonies: and this is at least as good an argument in reference to intention as that urged by Mr. Robertson. But in truth we have little to do with the intention of any parties, while the fact remains that we are bound by the plain words of the present Rubrick.

A writer of far higher authority than Mr. Robertson observes—"I must honestly acknowledge that I can find no argument to justify the disuse of these ancient vestments, so expressly enjoined by authorities to which all churchmen profess obedience, except that rule of charity which, as Bishop Beveridge expressed it, is above Rubricks."—*The Choral Service of the United Church of England and Ireland, &c. by the Rev. J. Jebb, A.M.* pp. 217, 218, 8vo. 1843. Mr. Jebb is mistaken in ascribing the above expression to Beveridge. It was the reply of Tillotson to Beveridge, when the latter opposed the reading of a brief for collecting money to relieve the French Protestants in Canterbury cathedral, *as being contrary to the Rubrick.* After citing Dr. Birch's account of this occurrence, Dr. Hook remarks, "The quiet way in which it is here assumed that Bishop Beveridge was wrong, and the triumphant manner in which Dr. Tillotson's *ad captandum* sophism is introduced, is quite after the modern style. The question was not whether those who were in distress were to be relieved, but whether this could not have been done without *violating a vow.*"—*Voice of the Church*, vol. I. p. 16, 8vo. 1840. Will this "sophism," when thus ascribed to its right author, carry the same weight as before in Mr. Jebb's mind?—EDD.

2. Whereupon, after the said noble body was dead and cold, he was opened, cered (that is, wrapped in cere-cloth), and coffined. And then it was set in a chapel within the said house, called the Manor of Sheffield, a mile from the town of Sheffield.

3. The said chapel was hanged with black cloth, and garnished with escutcheons of his arms within the garter; and some, of his arms and his two wives impaled.

4. His first wife was daughter to the Lord Thomas Dacres, and sister to the Lord Dacres that now is, William. His second wife was daughter of Mr. Shackerley.

5. In the middle of the said chapel stood the corpse, and a talbot set over two tressels, and covered with a pall of cloth of gold, with a cross of white satin; and over the same, six escutcheons of buckram in metal.

6. And in the chapel was said every day service in English during the time that the corpse did there abide; which remained there the space of twenty-four days, till all things were ready for the interment.

7. *Item*, after the Earl's departure, the Lord George, now Earl, being his son and heir, sent for Garter King of Arms to order the funeral. So he sent down Lancaster, herald, to cause the hearse to be made, and to see the church and house garnished, with all other things that were necessary, till Garter went down.

II. *The manner of the Furniture of the Church, Hearse, and Castle.*

1. *Item*, The body of the church in the town of Sheffield (where the corpse was buried) was hanged with black cloth, and garnished with escutcheons; as was also the choir, where the hearse stood.

2. The hearse stood in the midst, four-square, twelve feet in length and twelve in breadth, having a close roof, with hatchments, rounding from the top, by the square, to the four corners: and over the top of the middle principal stood two great escutcheons of paste paper, the arms thereon, within the garter: and round about the said top were set pensils: and beneath the said top, to the four posts downwards, was covered round with black cloth. And in every place of the square stood four escutcheons of paper, in metal. And over the hatchment were set pensils along them: over the tops of the four principal posts stood four escutcheons of paste paper. And round about the said square went a breadth of black velvet: and to

all the nether edge of the said velvet was fastened a valance of sarcenet, written with letters of gold, SIC GLORIA TRANSIT MUNDI. The valance was fringed with a fringe of black silk, a quarter deep: over which were fastened escutcheons in metal, garnished above with pensils. The four posts of the hearse were covered with black velvet; and on every post two escutcheons of buckram in metal; and on the top of every post four pensils: and under it, viz. on the floor of the hearse, was a majesty of sarcenet, with arms of the same: and the nether part of the said hearse, and both sides, were covered with black cloth.

3. And without that rail went another rail, which was hanged with black also, and both garnished with escutcheons.

4. And between the two rails stood nine stools and cushions, which were covered with fine black cloth.

5. And on the south side of the choir was a chapel; in the which chapel lay buried the ancestors of the said Earl: which chapel was hanged with black, and furnished with escutcheons. In which chapel was buried the said Earl.

6. *Item*, the castle stands in the town of Sheffield. And the said castle was hanged and garnished in this manner. First, the porch going into the hall, and the hall also, was hanged with black cloth, and garnished with escutcheons of arms.

7. Then the way from the hall up to the great chamber was hanged in like manner.

8. The great chamber was hanged from the top to the ground with broad cloth, and garnished with escutcheons of buckram in metal.

9. The castle, church, and hearse being thus garnished, and in all readiness, the corpse was secretly brought from the said manor to the castle, and there remained till Monday, the 21st of October; on which day,

III. *The manner of proceeding to the Church with the Corpse was thus.*

1. The conductors, with black staves, in coats.

2. The poor, two and two, in gowns.

3. The choir, singing, in surplices.

4. The standard, borne by Mr. Thomas Eton in his long gown, and a hood on his head.

5. Then all the gentlemen, two and two, in long gowns, with hoods on their shoulders.

6. Then all the chaplains of the defunct.

7. Then all esquires, as the gentlemen, two and two.

8. Then the steward, treasurer, and comptroller, with white staves, in their gowns.

9. Then the banner of arms, borne by Sir Thomas Cockayne in his long gown, his hood on his head.

10. Then Lancaster, herald, in his long gown, and his hood on his head: his coat-of-arms on his back, bearing the helm and crest.

11. Then Chester, herald, bearing the target.

12. Then Garter, principal king-of-arms, bearing the coat: and on his left hand a gentleman usher.

13. Then the corpse: four banners with four impalements.

14. After the corpse, the chief mourner, the Earl of Shrewsbury his train borne by a gentleman usher.

15. The Lord Talbot, and

16. The Lord Darcy of the north.

17. Sir Thomas Gargrave, and

18. Sir George Vernon.

19. Sir William Vavasor, and

20. Sir Gervase Clifton.

21. Sir John Neville, and

22. Mr. Edward Savill.

23. After them yeomen, two and two.

24. In this order they proceeded to the church; in at the west door, and so up to the hearse, where the corpse was set, and on the same the hatchment. Then the standard and the banners were held, one at the head and one at the feet, without the rails. And after that the mourners were placed, viz. the chief-mourner at the head, and on each side four others.

25. All things in order and every man in his place, Chester herald, pronounced his style in manner following—

'Laud and praise be given to ALMIGHTY GOD, for that it hath 'pleased Him, of His infinite goodness, to call out of this transitory 'life unto His eternal glory, the high, noble, and puissant Francis, 'late Earl of Shrewsbury, Lord Talbot, Furnivall, Verdon, and 'Strange of Blackmore; Knight and Companion of the most noble 'Order of the Garter, Lord President of the Council of the North, 'and Justice of all the Forests and Chaces from the Trent north-'wards.'

26. After the said praise the service began; that is to say, a psalm was sung in English: after which the priest began the Communion, and said the Epistle and Gospel: after the Gospel the choir sung another psalm in prick-song, which continued all the time of the offering.

IV. *The order of the Offering.*

1. After the priest had . . . . him [sic], the mourners stood up in the hearse, and the chief mourner came forth, having before him certain gentlemen, the officers of the household and the officers of arms, and the other mourners following him, two and two.

2. In this manner the chief mourner went up and offered: unto whom the Lord Darcy, making a reverence, gave a purse of gold for the offering. The which chief mourner had a cushion and a carpet laid by a gentleman usher for him to kneel on: and after that, the gentleman usher returned to the hearse, and by him Garter, principal king-of-arms.

3. Then Lancaster, herald, standing within the rails of the hearse, delivered unto the Lord Talbot and the Lord Darcy the book coat-of-arms; who, having Garter before them, offered the same to the priest; and he with reverence gave the same to the Earl; and he gave the same to Garter, who laid it by on a board set for the purpose. Then the said two lords departed to the hearse again.

4. Then the said Lancaster delivered the sword to Sir Thomas Gargrave and Sir George Vernon, who, with Chester, herald, before them, offered the same in like manner as aforesaid.

5. Then Lancaster delivered the target to Sir William Vavasor and Sir Garvis Clifton, who offered the same as aforesaid.

6. Then Sir John North and Mr. Savill offered the helm and crest, having Lancaster, herald, before them, in manner as aforesaid.

7. Then the Earl came down to the hearse; and after a while went up and offered himself, with Garter before him, having neither train borne up, or cushion or carpet to kneel on, and after returned.

8. Then the Lord Darcy and Lord Talbot offered money, having an officer of arms before them.

9. Then the other mourners offered money in the like manner, two after two; having at every time an officer of arms before them.

10. After the mourners had offered, then the four assistants offered, having Chester, herald, before them.

11. Then offered all gentlemen, two and two, having before them Lancaster, herald.

12. After them all the yeomen. And

13. The offering done, the sermon begun, made by Dr. Dod, whose anthem was, *Beati mortui qui in Domino moriuntur*. During the sermon the mourners were placed in the hearse again.

14. The sermon proceeded to the end. Then the minister of the church came down, with the choir singing, to the hearse. And after certain prayers said, the eight gentlemen took up the corpse and went to the grave with the same: and after certain prayers said, the corpse was put into the vault.

15. Then the officers of the household, and the gentlemen ushers, with the porters, broke their staves, and so departed home to the castle to

V. *The Dinner.*

1. At the castle was prepared a great dinner, that is to say, there was served from the dressers (besides my lord's services for his own board, which were three messes of meat) 320 messes, to all manner of people who seemed honest; having, to every mess, eight dishes; that is to say, two boiled messes, four roast, and two baked, meats; whereof one was venison: for there were killed for the same feast, fifty does and twenty-nine red deer.

2. And after dinner, the reversion of all the said meat was given to the poor, with dole of two pence a-piece; with bread and drink great plenty.

3. And after the same dinner every man was honourably contented for his pains.

Thus endeth the interment of the right noble Francis, Earl of Shrewsbury.

* * * * * *

VII. *Rewards given to the Officers of Arms for their pains at the said Interment.*

		£.	s.	d.
1.	To Garter, Principal King of Arms	20	0	0
2.	To Chester, Herald	10	0	0
3.	To Lancaster, Herald	10	0	0
4.	*Item*, the Hearse, with all things thereto appertaining, and the Pall.			
5.	And to Mr. Garter and clerk	20	0	0

VIII. *The Painter's charge.*

		£.	s.	d.
1.	For a great Banner of his Arms	5	0	0
2.	For a Standard	4	6	8
3.	*Item*, Clerk of Arms	1	10	0
4.	*Item*, a Hand of Steel, viz. a Gauntlet	1	0	0
5.	*Item*, a Crest	0	10	0
6.	*Item*, a Sword	0	13	4
7.	*Item*, a Target	0	13	4
8.	*Item*, for Mantle	1	3	4
9.	*Item*, for 8 Banner Rolls	5	13	4
10.	For 10 doz. of Pensils	5	0	0
11.	For 4 doz. of Escutcheons of buckram	4	16	0
12.	For 6 doz. of Escutcheons, paper and metal	6	0	0
13.	For 6 doz. of Escutcheons, paper and colours ..	4	8	0
14.	For 6 great Escutcheons	3	0	0
15.	For one great Brass	0	3	4
16.	For one small Brass	0	2	0
17.	For the Painter, for his charges riding down	1	6	8

Peck's Desiderata Curiosa, vol. II. pp. 252–256, 4to. 1779.

Flowers, Incense, and Ebergreens in Churches.

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Flowers in S. Lawrence's, Woodstock.

1575.] "In returning from Woodstock, the Queen passed some days at Reading, and attended Divine service at the church of S. Lawrence, where a seat was fitted up for her in the chancel, with a traverse and hangings of arras.....The pulpit was then ornamented with a new cloth, and the church was *strewed with flowers*."—*Queen Elizabeth's Progresses. The Book of Fragments*, p. 33.

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Incense burnt in Great S. Mary's, Cambridge.

Temp. Eliz.] "It appeared that incense was used to perfume the church during all the reign of Queen Elizabeth."—*Paper by E. Venables, Esq., Ecclesiologist*, No. XIX. p. 89.

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Ibid. in S. Augustine's, Farringdon-within, London.

1603.] "Two pounds of frankincense were burnt in the church."—*Malcolm's Londinium Redivivum*, vol. II. p. 88.

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Ibid. in Great Wigston, Leicestershire.

1626.] "Paid for frankincense, *2d.*"—*Churchwardens' Accounts of Great Wigston, Leicestershire. Illustrations of the Manners and Expenses of Ancient Times in England*, p. 149.

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Boughs and Incense in Churches recommended by the "Divine" Herbert.

Circa 1631.] "The country parson takes order.....secondly, that the church be swept and kept clean without dust or cobwebs, and at great festivals *strewed and stuck with boughs, and perfumed with incense.*"—*Priest to the Temple*, ch. xiii. *The Parson's Church.*

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Flowers strewn on Dr. Donne's Grave in Old S. Paul's.

1631.] "To which place of his burial some mournful friend repaired: and as Alexander the Great did to the grave of the famous Achilles, so they strewed his with an abundance of *curious and costly flowers:* which course they (who were never yet known) continued morning and evening for many days, not ceasing, till the stones that were taken up in that church to give his body admission to the cold earth (now his bed of rest), were again, by the mason's art, so levelled and firmed as they had been formerly, and his place of burial undistinguishable from common view."—*Walton's Lives*, pp. 53–54, 8vo. 1824.

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Incense in Bishop Andrewes' Chapel.

Temp. James I.] "*A triquetral censer, wherein the clerk putteth frankincense* at the reading of the first lesson. The *naricula*, like the keel of a boat,* with a half cover and foot, out of which the frankincense is poured."—*Furniture of Bishop Andrewes' Chapel. Canterbury's Doom*, p. 122.

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Incense burnt at the Consecration of an Altar at Wolverhampton.

Circa 1630.] "What prescription can that cathedral church at Wolverhampton in Staffordshire plead for her goodly costly new

* *A ship for incense* is frequently mentioned in inventories of Church goods anterior to the Reformation. A similar vessel formed part of the furniture of the altar in the Chapel Royal, temp. Eliz. See antè, p. 5.

altar, with the dedication thereof within these two or three years last past, in which dedication all the Roman rites were observed, as *censings*, washings, bowings, copes (though but borrowed from Lichfield), chantings, abusing of Scripture (as John x. 22), to prove dedication of altars, and the like?"—*For* God *and the King, &c., by Henry Burton*, p. 161.

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Incense burnt by Dr. Cosins in the Chapel of S. Peter's College, Cambridge.

Temp. Charles I.] "In Peter House there was on the altar a pot, which they usually called *the incense pot*.....A little boat, out which the frankincense is poured, which Dr. Cosins had made use of in Peter House *where he burned incense*."—*Canterbury's Doom*, pp. 74, 123.

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Incense in Cathedrals.

Ibid.] "Upon some altars there was a pot called *the incense pot*."—*Neale's Puritans*, vol II. p. 224.

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Flowers in Ferrar's Chapel at Little Gidding.

1635.] "Now (none but the deacon and I left) I observed the chapel, in general, to be fairly and sweetly adorned with herbs and flowers, natural in some places and artificial upon every pillar along both sides the chapel (such as are in cathedral churches), with tapers (I mean great virgin-wax candles) on every pillar."—*Letter of Edward Lenton, to Sir Thomas Hetley. Wordsworth's Ecclesiastical Biography*, vol. v. p. 257, 8vo. 1818.

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Incense burnt during Divine Service by the Caroline Divines.

1641.] "As for the ceremonies of breaking the Host in three parts, the giving the pax, and so forth, our men will never strain at such gnats: they maintain the Church's power of instituting significant rites; they take in worse ceremonies than these, to wit, surplices, rochets, copes, candles, *incense*, organs, cornets, chancels, altars, rails, veils, a reclinatory for confession, a lavatory, a repository [sic], also crossings, coursings, bowings, duckings, and which is worst of all, crucifixes of massy silver, images in carved stone, and bowing of the

knee before them."—*A Parallel or brief Comparison of the Liturgy with the Mass-book, &c., by R. B. K.* p. 93, 4to. 1641.

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R. Sherlock, D.D. accused of Popery, for burning Incense in his Chancel.

Circa 1664.] "As he lived, so he died, a member as well as an ornament of the Church of England: notwithstanding the reproach raised and industriously spread abroad, that he was a papist in disguise. This was said both by papists and dissenters, and both had the same end in propagating the calumny—the disservice of that Church which he adorned by his most exemplary life. After all, there was no ground for this slanderous report, except such as might shame those that built anything thereon. It was said, for instance, that he *burnt incense* in the church. Now the truth of that matter was this: his worthy patron, Charles, Earl of Derby, the Easter after the Restoration, desiring to countenance by his own presence the now re-established worship of the Church, chose to receive the Lord's Supper at his parish church rather than in his chapel at Latham. The Doctor suspecting, what he found too true, that the chancel had been as little regarded as the Lord's Supper, which had not been administered in that church for some years past, went a few days before to see things put in order; and cleansing the chancel, which it seems had been more frequented by dogs and swine than men, it raised such an insufferable stench, that he was obliged to order frankincense to be burned the day before the solemnity, that his congregation might not be discomposed by such an unexpected nuisance. This was improved so far as to make him a papist. Nay, so unreasonable a prejudice had many against him, that reading upon his induction the title of the twenty-second Article, 'Of purgatory,' one who had not the patience to hear any more, went out of the church in great indignation, with these words spoken aloud—'If you be for purgatory, you shall be none of my teacher.'"—*The Practical Christian or the Devout Penitent. Life by Bp. Wilson, prefixed,* p. 31.

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Incense burnt in S. Nicholas', Durham.

1683.] "For frankincense at the Bishop's coming, *2s. 6d.*"—*Surtees' History and Antiquities of Durham*, vol. IV. p. 52, folio, 1840.

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Incense in Whitehall Chapel.

1684.] "March 30. Easter-day. The Bishop of Rochester [Dr. Turner] preached before the king; after which his Majesty, accompanied with three of his natural sons, the Dukes of Northumberland, Richmond, and S. Alban's, (sons of Portsmouth, Cleveland, and Nelly,) went up to the altar; the three boys entering before the king within the rails at the right hand, and three Bishops on the left, viz. London (who officiated), Durham, and Rochester, with the Sub-dean, Dr. Holder. The king kneeling before the altar, making his offering, the Bishops first received, and then his Majesty; after which he retired to a canopied seat on the right hand. Note, *there was perfume burnt before the office began.*"—*Evelyn's Diary*, vol. I. p. 535, 4to. 1818.

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Form used by Abp. Sancroft for the Consecration of a Censer.

1685.] "So likewise when a *censer* is presented and received, they say: 'While the king sitteth at his table, my spikenard sendeth forth the smell thereof. (Cant. i. 12.) Let my prayer be set forth before Thee as incense; and let the lifting up of my hands be as the evening sacrifice.' (Psalm cxli. 2.)"—*The Form of Dedication and Consecration of a Church or Chapel.*

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Incense at Coronations.

1760.] "In the Coronation procession of George III. appeared the king's Groom of the Vestry 'in a scarlet dress, *holding a perfuming pan, burning perfumes,*' as at previous Coronations."—*Thomson's Coronation of George III., quoted in "The Book of Fragments,"* p. 206.

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Evergreens in Churches at Christmas.

1712.] A correspondent in *The Spectator* says, that her parish church, "as it is now equipped, looks more like a green-house than a place of worship. The middle aisle is a very pretty shady walk, and the pues look like so many arbours on each side of it. The pulpit itself has such clusters of ivy, holly, and rosemary about it, that a light fellow in our pue took occasion to say, that the congregation heard the word out of a bush, like Moses.'"—*The Spectator*, No. 282.

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Flowers and Evergreens in Churches at Easter.

"The flowers with which many churches are ornamented on Easter-day, are most probably intended as emblems of the resurrection, having just risen again from the earth, in which, during the severity of the winter, they seem to have been buried."—*Gentleman's Magazine*, vol. liii. p. 578.

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1827.] "In some [churches] it is the custom to put up evergreen boughs at Easter as well as at Christmas time."—*Keble's Christian Year*, p. 275, 12mo. 1832.

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Palms in the Church of King's Cliff, Northamptonshire.

1797.] "It is yet the custom at King's Cliff, in Northamptonshire, to stick the church with palms on Passion Sunday."—*Illustrations of the Manners and Expenses of Ancient Times in England*, p. 319.

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Garlands on the Altar, at Grassmere, Westmoreland.

1827.] "During the whole of this day [July 21] I observed the children busily employed in preparing garlands of such wild flowers as the beautiful valley produces, for the evening procession, which commenced at nine, in the following order: the children (chiefly girls) holding these garlands, paraded through the village, preceded by the Union band; they then entered the church, where *the three largest garlands were placed on the altar*, and the remaining ones in various other parts of the place.....Wordsworth is the chief supporter of these rustic ceremonies."—*Hone's Table Book*, vol. II., pp. 277, 278.

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Flowers and Garlands in Churches, in Cheshire, &c.

1841.] "Rush-bearing, or carrying rushes to the churches and there strewing them, was a custom which formerly prevailed generally in Cheshire; but has been much disused for many years, since close pues have been erected in most churches. It took place on the day of the wake, and was attended with a procession of young men and women, dressed in ribands and carrying *garlands, &c., which were hung up in the church*. We saw these garlands remaining in several churches.

"In the north of England, among the lakes, at a rural festival called Rush-bearing Sunday, the churches are *decorated with flowers* and rushes."—*Faber's Sermon on the Dignity of Little Children, quoted in "The Book of Fragments,"* pp. 86, 87.

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1790.] "It is the custom at this day, all over Wales, to strew the graves both *within* and without the church with green herbs, branches of box, *flowers*, rushes, and flags, for one year; after which such as can afford it lay down a stone."—*Gough's Sepulchral Monuments*, p. cciv. *Book of Fragments*, p. 82.

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1795.] "It is still a custom in many country churches to hang a *garland of flowers* over the seats of deceased virgins—a token, says Bourne, of esteem and love, and as an emblem of their reward in the heavenly Church."—*Brand's Popular Antiquities*, vol. II., p. 203, 4to. 1813.

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1842.] "The most interesting feature in this church [Charlton-on-Otmoor] is the rood-loft, which is a very fine and perfect specimen: it is of richly-carved oak, with the original painting and gilding, of the time of Henry VII. or VIII. The stone stairs to the rood-loft are all cut away but two. The stair case arch, however, remains open. On this rood-loft *a garland* is placed from immemorial custom on May-day, strung upon a wooden cross, which remains in the position of the ancient Holy Rood until the following year, when the flowers and evergreens are again renewed."—*Guide to the Architectural Antiquities in the Neighbourhood of Oxford*, p. 11, 8vo. 1842.

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Garlands in S. James's, Enfield Highway,* on the Festival of S. James.

1843.] "The church was hung with *garlands;* and numerous banners with religious devices were ranged along the western gallery."—*English Churchman, cited in "How shall we Conform to the Liturgy?"* p. 328, *note*, 2nd edit.

* Mr. Robertson has omitted the name of the Parish to which S. James's belongs. We supply the deficiency from the newspaper to which he refers.—EDD.

Altar Lights, Plate, Hangings, and Decorations.

(Resumed from page 33.)

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Two Wax Candles on the Altar, enjoined by the present Rubrick.

1711.] "First of all it is enjoined,* that the table or altar should be spread over with a clean linen cloth, or other decent covering, upon

* The weight of this valuable testimony from Bp. Cosin will not be weakened to the thoughtful reader by the unwarrantable suggestion of a late Ritualist, (*How shall we Conform to the Liturgy?* p. 91, 2nd edit.) to the effect that the Bishop *may* have had a cathedral or college chapel in his eye, and not a parish church; or that he *may* have written the note before he was made a Bishop. We are unwilling to let slip this opportunity of considering at large Mr. Robertson's decision against the use of altar-lights.

It is well known that the argument for lights is this: An Injunction of King Edward VI., in 1547, which had the authority of Parliament, (quoted antè, p. 1.) orders "two lights upon the high altar before the Sacrament .... for the signification that CHRIST is the very true light of the world." This practice was in force in the second year of King Edward VI., as is shewn by the Visitation Articles issued by Cranmer in that year for the Diocese of Canterbury, (Wilkins, *Concilia*, vol. v. p. 23); and is *therefore* enjoined by the present Rubrick.

Mr. Robertson, in combating this argument, asserts that the expression in the Injunction, "two lights upon the high altar *before the Sacrament*," means the candles attendant upon "the consecrated wafer, suspended in a pyx over the altar," (p. 80); and infers that, "as the lights had been sanctioned only in the character of appendages to the pyx, they were not among the ornaments authorized at the time to which our Rubrick refers."

We believe that Mr. Robertson here makes some confusion between two kindred but distinct practices of the Church, viz. the using lights at the time of the immediate celebration of the Holy Eucharist, and the burning a light continually before the Blessed Sacrament, as reserved for the Communion of the Sick. It is true that he refers to Lyndewode for the first, and speaks more than once of the second practice: but he does not clearly shew that he sees the distinction between them; and by his abrupt reference to the *exposition* of the Blessed Sacrament in his note (p. 80), and his mistake in using the phrase the *exhibition* of the same on the high altar, when he is merely referring to the reservation (p. 82), he seems to shew anything but a clear understanding of the subject.

With respect to the first practice we may observe that the use of two lights upon the altar at the time of the celebration is one of great antiquity. S. Isidore of Seville (Orig. vii. 12.) gives the very same symbolical reason for the lights which is assigned in our Injunction—"ut sub typo luminis corporalis illa lux ostendatur de qua in Evangelio legitur, Erat lux vera quæ illuminat omnem hominem." Mr. Robertson himself quotes Archbishop Reynolds' Constitution in 1322, from Lyndewode, (fol. lxxix. of our edition, *Paris*, 1506,) enjoining the lights at the time of celebration; and the present Missal orders them by an express rubrick. On the other hand, the number of lights to be burnt before the Blessed Sacra-

which the Holy Bible, the Common Prayer-book, the paten and chalice are to be placed: *two wax candles* are to be set on."—*Cosin's Notes in Nicholls' Commentary*, p. 34.

ment when reserved, was never *enjoined* to be more than one, and that only in churches possessing considerable means. (*Constitutions of Bishop Walter de Cantilupe*, A.D. 1240, in Wilkins' *Concilia*, vol. i. p. 667.) This light, though it might of course be a candle, was much more generally a lamp; just as the cresset, containing a mere wick floating in oil, is now used for this purpose. The lamp was most common, both for reasons of expense and because it was necessary to watch a candle; for instance the pasch-light at the Easter Sepulchre was always watched, even if people were paid for doing so, as we know from many records. Now this light was to burn night and day; continuè lampas ardet die videlicet et nocte, (*Wilkins* as above); and so in the Rubrick in the *Rituale, De Sacramento Eucharistiæ*, die noctuque perpetuo colluceat. Thus the practices were widely different: the one requiring wax candles to be burnt on the altar at the time of celebration; the other enjoining a lamp or light to be kept burning continually before the Blessed Sacrament.

Now against Mr. Robertson's view that the two lights ordered by our Injunction had reference to the latter custom, we may argue that it is scarcely to be conceived that *two* lights should have been ordered by Edw. VI. in 1547, to be burnt *continually*, while in earlier times one only was enjoined when a church possessed 'amplas facultates'; particularly since Cardinal Pole, when reviving the reservation of the Blessed Sacrament and its light, in his Legatine Constitutions, 1555, enjoins, to cite Mr. Robertson's own italics and quotation, "*where it can be afforded* 'ut perpetuo lampas vel cereus coram sanctissimo hoc sacramento ardeat,'" (p. 84). But so confirmed is Mr. Robertson's mistake that he proceeds to remark, "Pole's order leads me to observe, that lamps may satisfy the Injunction of 1547 as well as wax lights"; apparently forgetting the symbolical meaning of the *wax* lights on the altar, which in another place he himself quotes from Lyndewode, (p. 314).

It is true that in England the Blessed Sacrament was generally reserved in a hanging pyx over the high altar, rather than in a tabernacle, or than in an aumbrye, as was usual in other countries, and as is recommended in preference to the high altar in the Rubrick from the *Rituale* before referred to. This of course partly explains the difficulty felt by Mr. Robertson. The cresset must have hung, in this case, over or before the altar continually: the altar-candles were a distinct ornament, and were only lighted at the consecration. We may observe also, that even candles, if used instead of the more usual *lamps* before the pyx, were suspended; as in the great abbey of Durham, (*Antiquities of Durham Abbey*, p. 14, 8vo. 1767).

Having thus distinguished between the practices of burning two candles upon the altar at the time of celebration, and of keeping a light continually burning before the reserved Sacrament, our readers will be able to examine the force of Mr. Robertson's reasoning.

In 1536, Cromwell, as Vicar-General, by an ordinance abolished the use of all lights "afore any image or picture," excepting two or three specified *single* lights; one of which was "the light before the sacrament of the altar"; which of course means that before the pyx. The proclamation of Henry VIII. in 1538, authorizes the setting up of candles "on Easter-day before the Corpus CHRISTI," (*Wilkins*,

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Altar Plate, Candlesticks, &c. in Bishop Wren's Chapel.

Temp. Charles I.] "Now what an Arminian and popish innovator this prelate [Wren] was in all particulars, the popish furniture

iii. 842); and his Injunction of 1539, (*Wilkins*, iii. 847), repeats the order in the same words. Mr. Robertson, omitting to quote the words "on Easter-day," infers that these ordinances made a reduction of the number of lights before allowed, and were connected with the practices now under consideration; while they refer in truth to a special and distinct ceremony. Proceeding onwards to 1547, we find Edward's Injunction ordering "two lights," upon which all this question depends.

Now (1) this, if supposed (with Mr. Robertson) to refer to the reserved Sacrament, deliberately increased instead of reducing the number of lights burnt before the pyx; a conclusion which he would himself surely be the last to welcome. Again (2), the Injunction orders the two lights to *remain:* which is intelligible upon the view that the altar-lights at the time of celebration are alluded to, because Cromwell's ordinance referred only to lights set 'afore any image or picture,' a point passed over by Mr. Robertson. If we compare the two we find that Cromwell forbids more than *one* light, the Injunction allows two lights to remain: either then we must suppose that the latter speaks of what had been legally removed as still remaining, which is absurd; or else that it refers to a different practice, namely, the burning of two lights at the consecration of the Holy Eucharist; and that Cromwell's order does not allude to this observance at all, either by way of permission or of prohibition. This view is confirmed also by the following considerations. First, if Cromwell meant to allude at all to the lights at the celebration, he must have intended to forbid them, as they are not among the single lights specifically allowed. Secondly, that he did not mean to allude to them may be inferred from the fact, that the altar-lights were not removed in consequence of his order, but were in use eleven years after it, at the time when Edward's Injunctions ("evidently formed from it," Mr. Robertson says incorrectly, p. 81,) appeared and prescribed them; and continued in use afterwards. It is further plain that the altar-lights were not removed, because it is impossible to conceive that the light before the pyx was permitted to remain, and that candles were allowed to be set up before the Corpus CHRISTI on Easter-day, and carried on Candlemas-day; and yet that the use of the altar-lights at the celebration of the Holy Eucharist (which we have seen was considered a very important part of the ceremonial) should have been omitted. That the altar-lights remained in 1547, may be further shewn by the fact, that Cranmer's Communion Office, put forth in that year, (Wilkins *Concil.* vol. iv. p. 12,) orders that "the time of the Communion shall be immediately after that the priest himself hath received the Sacrament, *without the varying of any other rite or ceremony in the Mass*, (until other orders shall be provided)." Cranmer's Articles also, issued in the next year, mention the "two lights on the high altar" which had just been ordered by the Royal Injunctions. It remains only to shew that altar-lights were used *subsequently* to the Injunctions; which appears from their being forbidden, together with the other ceremonial of the Mass, by the later Injunctions of 1549, (*Cardwell, Doc. Annals.* I. 63, 4,) and by Ridley's Injunctions, founded upon the last, in 1550. We have shewn then by these considerations, that Cromwell could not have meant to allude

of whose chapel, with basins, *candlesticks*, corporals, altar-cloth, a chalice with a cross upon it, and other popish trinkets, as appears by

to altar-lights in his ordinance of 1536; and it would seem to follow, that the Royal Injunction of 1547 refers to a subject quite distinct from Cromwell's order, namely, to two lights burning, not before the reserved Sacrament, but on the altar at the time of celebration.

Again, we shall find, by examining the "Articles" of 1549, that the lights mentioned in the former Injunctions, to which reference is made in the 1st Article, meant candles, and not a lamp; from the circumstance, that the clergy are ordered to "omit in the reading of the Injunctions, all such as make mention of ..... candles upon the altar," (*Cardwell, Doc. Ann.*, vol. I. p. 63); and the second Article distinctly connects these candles with the ceremonial of the Mass, without any reference to the reservation. Ridley also, in his above-quoted Injunction in 1550, connects in like manner the altar-lights and the celebration; as is inadvertently admitted by Mr. Robertson (p. 84) in the words, "This last sentence relates not to the use of lights as allowed in 1547"—that is, according to Mr. Robertson's interpretation—"but to candles lighted at consecration."

Another point in confirmation of this view is the following. Lyndewode (lib. iii. folio lxxii.) says, "Note that the candles to be burnt at the celebration of the Mass must be of wax, rather than of any other material. For the candle, *sic ardens*, signifieth CHRIST Himself, who is the brightness of eternal light." It is fair to conclude that the *sic ardens* must have been in the view of those who drew up the Injunction of 1547, which gives the same symbolical reason.

It might also be argued against Mr. Robertson's interpretation of the Injunction, that Cranmer, in 1547, when following up and enforcing its provisions, omits the words "before the Sacrament" altogether, and commands the use of "only two lights on the high altar."

To all which may be added, the argument derived from the constant practice of the Anglican Church in retaining candles upon the altar. According to Mr. Robertson's view, the pyx, for which alone these candles were enjoined, was itself forbidden within a very short time after the appearance of the Injunction. But the candles, instead of sharing the fate of the pyx, to which Mr. Robertson would attach them, survived, as he himself admits, at least in cathedrals, and royal and collegiate chapels. The Injunction of 1547 was understood in the way for which we now contend, in opposition to Mr. Robertson, by Bishop Cosin, (quoted at length antè p. 6,) and was obeyed as binding in this way by Bishop Andrewes and his followers.

We hope that it has been satisfactorily shewn that Mr. Robertson has no grounds for interpreting the Injunction as referring to the pyx and its lights. But even if he had proved this connection, we should by no means allow his inference that "they were not among the ornaments authorized at the time to which our Rubrick refers," (p. 83). For that they were *in use* at that time has been shewn, and is all that is necessary to bring them within the letter of the present Rubrick. And it is not conceivable that so general a reference should have been made to the ornaments then in use, if the most striking of all the ornaments were meant to be excepted from the renewed Injunction. Here again the fact that the words "ornaments of the *church*" were *added* to the Rubrick in 1662, is of the greatest importance and significance.—EDD.

My Houſe ſhall be called THE HOUSE OF PRAYER . *Mark* 11 17

Let the Prieſts, the Miniſters of the Lord, Weep between y Porch and the Altar, and let them say, Spare thy People O LORD. *Ioel 2. 17*

his own book of account, costing him £159 4*s.* 1*d.*, and how great a persecutor, silencer, suppressor of godly ministers [and] people, the world experimentally knows."—*Canterbury's Doom*, p. 353.

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1667.] "3rd codicil, touching my chapel furniture.....Now at this present the particulars of my chapel furniture are these: of silver plate richly gilt, there is a chalice with a cover of 37 ounces, a flagon above 46 ounces, a basin formed with a cross in it of 55 ounces, a pair of patens &c. above 34 ounces, *a pair of candlesticks* above 132 ounces,—in all about 305 ounces: there are also for the candlesticks too strong cases; then for the Holy Table there are two fronts (the upper and the nether), both of cloth-of-gold interpaned with like breadths of a brown velvet and well fringed; a pall of cloth-of-gold fringed round, a long cushion of cloth-of-gold with four tassels backed with brown velvet: another such long cushion backed with satin, two shorter cushions of cloth-of-gold, the one backed with satin, the other with damask; a Bible in folio, the cover embossed with the arms of England; the Book of Common Prayer suitable to that Bible; another great Bible in folio, Cambridge edition; another Bible in folio, and one Liturgy in folio; another in 4to. bound in crimson satin, embroidered about with pictures; two great folio Bibles in the English letter; a great fair Liturgy for the Priest at the Table, in folio; a fine linen corporal, embroidered with silk in colours; a fine linen cloth over the pall at the Holy Communion; sundry linen cloths to be spread before the communicants; divers cloths of damask for the desks; a canopy of damask and two long cushions thereunto; a pulpit-cloth and a cushion of the like; a blue velvet cushion, blue hangings, with suitable covers for the litany-desk * and the forms; three folding-chairs, an old carpet for the floor before the Holy Table; a great standard to be set in the vestry of the new chapel."†—*Bp. Wren's Will, proved 10th June* 1667.

* The opposite lithograph, representing a litany-desk, &c., is copied from an engraving in *Domus Carthusiana, or an account of the Charter House, by Samuel Herne, Fellow of Clare Hall, in Cambridge*, p. 243, 1677. The following points in it seem worthy of observation: the Priest occupies the right position; his surplice is laced; there are no pues; the altar is of stone raised on five steps, and the fine linen cloth is fringed, and merely hangs over the top and sides.—EDD.

† Of Pembroke college, Cambridge, to which he bequeathed the said furniture. —EDD.

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Altar Lights, &c. at the Coronation of Charles the Martyr, at Edinburgh.

1633.] "It is remarked that there was ane four-nooked tassil, in manner of ane altar, standing within the kirk, having standing thereupon two books, at least resembling clasped books, called *blind books*, with two chandlers and *two wax candles*, which were unlight, [Another edition (Aberdeen, 1829, p. 16) reads 'on light.'] and ane basin wherein there was nothing; at the back of this altar, covered with tapestry, there was ane rich tapestry, wherein the crucifix was curiously wrought, and as thir [*i.e.* those] bishops who was in service past by this crucifix, they were seen to bow their knee and beck, which, with their habit [copes], was noted, and bred great fear of inbringing of popery."—*Spalding, Troubles in Scotland*, p. 16; *quoted in "How shall we Conform to the Liturgy of the Church of England?"* p. 89, 2nd edit.

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Altar Lights, &c. restored in Parish Churches and Chapels by Archbishop Laud.

"Our parish churches and chapels, all of which he miserably defiled, corrupted with popish superstitions, crucifixes, altars, bowings, ceremonies, *tapers*, copes, and other innovations."—*Canterbury's Doom*, p. 59.

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Altar Lights restored by the Caroline Divines.

1641.] "When the deacon hath lifted the text of the Gospel from the altar, he gives it to the sub-deacon to carry at his back; two wax candles are lifted from the altar by two acolytes, to be carried burning before him so long as the Gospel is in reading; the cross or crucifix is also on festival days carried before the Gospel, and also a censer with fire and incense; the book is crossed and perfumed, and when the lesson is ended the book by the deacon is kissed.....From none of these superstitions we can be long secured: our deacons are begun already to be consecrate; the chief part of their office is their service at the Sacrament and their reading of Scripture; the orders of sub-deacons and acolytes are proclaimed to be convenient, if the church had maintenance for them, by Andrewes:

the wax candles are standing on the altar already; the silver crucifix is avowed by Pocklington to have a mete standing upon the same altar; the crossings, and perfumings, and lights are maintained by Andrewes, as Canterbury sets him forth; *the kissing of the book is now daily practised.*"* — *A Parallel or Brief Comparison of the Liturgy with the Mass-Book, &c.*

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Ibid.] "It remains that we should parallel with our Book the accidental parts of the Mass, so to call them. *The most of these we have actually*—their vestments, hoods, surplices, rochets, mitres, copes of all colours filled with numbers of images, palls, corporals, chalices, patens, offertory basins, *wax candles*, veils, rails, stalls, lavatories, repositories, reclinatories ['for confessions within the chancel,' p. 81], bowings, duckings, crosses, kissings, coursings, perfumings. *These we have already;* and what of the ceremonies we want, it were easy to fetch testimonies from our party's writs for their lawfulness, or at least to shew the necessity of taking them, whenever they shall be imposed by our Bishops, upon as good grounds as we have taken the rest."—*Ibid.* p. 84.

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Ibid.] "A mad-cap coming in one day to a new altered church, and looking upon their implements, told his friend that was with him, 'that their altar betokened alteration of religion; their plate, pride; their clasped book, obscurity from the community; the cushion, laziness in their calling; and their *two dark tapers*, blindness and ignorance: for if their light shine no better than their dark tapers, it will never be able to light any man to heaven.'"—*Vox Borealis, or, the Northern Discovery. Harleian Miscellany*, vol. iii. p. 223, 4to. 1745.

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The Restoration of Altar Lights, &c. complained of by the Puritans.

Temp. Charles I.] "The great conformity and likeness, both continued and increased, in our Church to the Church of Rome, in vestures, postures, ceremonies, and administrations, namely, as the Bishops' rochets and the lawn sleeves, the four-cornered cap, the cope and surplice, the tippet, the hood, and the canonical coat; the pulpits clothed, especially now of late, with the Jesuits' badge

* This last fact is highly curious and important.—Edd.

[IHS] upon them every way; the standing up at *Gloria* PATRI and at the reading of the Gospel; praying towards the east; the bowing at the name of JESUS; the bowing to the altar, towards the east; cross in baptism; the kneeling at the Communion; the turning of the Communion-tables altarwise; setting images, *crucifixes*, and conceits over them, and *tapers* and books upon them, and bowing and adoring to or before them; the reading of the second service at the altar, and forcing people to come up thither to receive, or else denying the Sacrament to them; terming the altar to be the Mercy-seat, or the place of GOD ALMIGHTY in the church, which is a plain device to usher in the Mass."—*A Particular of the Manifold Evils, &c. Nalson's Impartial Collection*, vol. I. p. 165.

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Altar Lights, Plate, &c. at Peterborough Cathedral.

1643.] "The Table itself was thrown down, the table-cloth taken away, with two fair books in velvet covers, the one a Bible, the other a Common Prayer-book, with a silver basin gilt, and a *pair of silver candlesticks.*

"Now behind the Communion-table there stood a curious piece of stone-work, admired much by strangers and travellers; a stately screen it was, well wrought, painted and gilt, which rose up as high almost as the roof of the church in a row of three lofty spires, with other lesser spires growing out of each of them, as it is represented in the annexed draft.* This now had no imagery-work upon it, or anything else that might justly give offence; and yet, because it bore the name of the High Altar, was pulled all down with ropes, laid low and level with the ground."—*Narrative of the Rifling and Defacing of the Cathedral Church of Peterborough. Gunton's History of the Church of Peterborough*, p. 334, folio, 1686.

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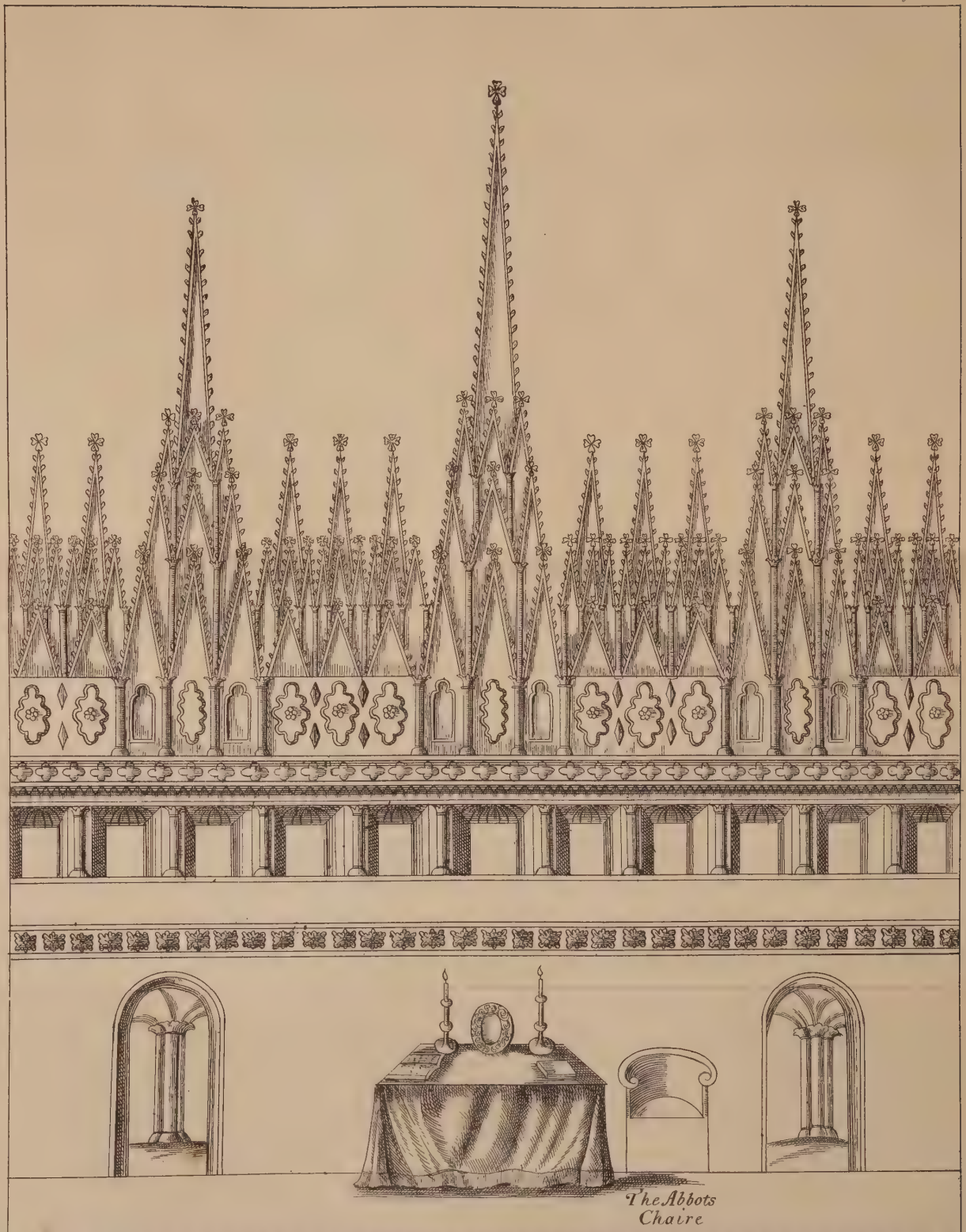
Altar Candlesticks, &c. belonging to Charles the Martyr.

1646.] "Vestry plate, which was usually heretofore set upon the altar of his Majesty's Chapel at Whitehall; viz.

A pair of great candlesticks.

One gilt ship [for incense].

* See the opposite engraving, which is copied from the above-mentioned 'draft.' It will be observed that the altar candles are burning.—EDD.



The Old Altar-peice, beaten down by the Souldiers in the great Rebellion.

Metcalfe & Palmer, lithog.

Two gilt vases; two gilt layres.

A square basin and fountain.

A silver rod."—*Peck's Desiderata Curiosa*, vol. II. p. 373.

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Altar Plate and Candlesticks at S. George's Chapel, Windsor.

1667.] "A pair of plain gilt flagons bought with the money collected from the Knights' Companions, weighing 150 ounces.

A pair of wrought flagons with great bellies, having the figure of S. George on horseback on their covers, the rest all feather-work, bought with the Knights' money, weighing 414 ounces.

One plain small basin wrought and gilt only in the middle of it, weighing 25 ounces and one half.

A pair of plain gilt chalices and covers, bought also with the Knights' money, both weighing 163 ounces and one quarter.

A large embossed basin with the figure of Mary Magdalen washing our SAVIOUR's feet, weighing 198 ounces.

A pair of large taper candlesticks embossed, with nozles to them, weighing 264 ounces.

These candlesticks and basin were obtained of her Highness Princess Mary, about November, 1660, by Dr. Brown; but she dying before the following Christmas, the charge (being £233 odd money) lay upon the College.

A pair of large basins gilt and embossed, with the history of CHRIST at His Last Supper upon one, and on the other, of CHRIST blessing the young children coming to Him; being obtained by Dr. Brown of her Highness the Duchess of York, in 1661, both weighing 305 ounces.

A plain gilt corporas, the gift of Sir Richard Fanshaw, weighing 24 ounces.

A double-gilt chalice and cover, with a broad foot, having a cross on the cover, and another on the foot; the gift of the Lady Mary Heveningham, weighing 33 ounces."—*Ashmole's Institution, &c. of the Order of the Garter*, p. 498.

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Altar Lights, Plate, &c. at York Cathedral.

1736.] "There is a particular account in our own records, of such plate, copes, vestments, and other things belonging to the

choir, as they were given in charge to be kept by William Ambler, clerk of the vestry, anno 1633. By which it appears that our second reformers cleared off with what the first had left.

Lest the altar should again be robbed of its present ornaments, plate, &c., I think proper to give an account of what it is now enriched with; as likewise the donors of them.

King Charles I. bestowed upon the church a large quantity of Communion-plate, when there was scarce as much left out of their long inventory of riches, as to perform the office with decency; also a Common Prayer-book and Bible, large folio, bound in crimson velvet.

Archbishop Stern gave plate to the weight of two hundred and eighteen ounces.

Archbishop Dolben gave one hundred and ninety-five ounces.

The Lord Beaumont gave two silver candlesticks weighing fifty-three ounces.

Archbishop Lamplugh gave the covering or *antependium* of the Table of crimson velvet, richly adorned with a deep embroidery of gold and fringe, with the velvet for the back of the altar. He gave also three pieces of fine tapestry for the same use.....And lastly he gave three large Common Prayer-books and a Bible, for the use of the altar.

In winter, from All Saints' to Candlemas, the choir is illuminated at every service by seven large branches, besides a wax candle fixed at every other stall.....These, with *two large tapers for the altar*, are all the lights commonly made use of. But on the vigils of particular holy days the four grand dignitaries of the church have each a branch of seven candles placed before them at their stalls."—*Drake's Eboracum*, p. 524, fol. 1736.

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Altar Plate at All Saints' Church, Wakefield.

1824.] "One large silver dish, gilt, inscribed, DEO *et ecclesiæ de Wakefield, DDD, Gulielmus Malin, M. B. et P., anno* DOMINI 1690.

Two small silver patens, gilt. 1st. *My flesh is meat indeed,* S. John vi. 55. 2nd. JESUS *said, I am the bread of life,* S. John vi. 48.

One large silver flaggon, gilt. DEO *et ecclesiæ de Wakefield,* 1743.

One smaller flaggon. *Magno* DEO *Triuni, Thomæ Scott, indigni hujus ecclesiæ Vicarii donarium. Cujus animæ omniumque ex hoc poculo dignè bibentium propitius sit* DEUS. [1720.]

One flaggon, same size as the last. *Ex dono Mrs. Hannah Redshaw to Wakefield church, the 25th December*, 1723.

Two small flaggons, each inscribed, *Wakefield*, 1767.

One chalice and one small paten, each inscribed, *For the use of Wakefield church*, June 15th, 1740.

Two chalices. 1st. *The words which I speak are spirit and life*, S. John vi. 63. 2nd. *My blood is drink indeed*, S. John vi. 55."—*Sisson's Historick Sketch of the Parish Church of Wakefield*, p. 24, 4to. 1824.

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The Use of Lights in the Day-time, at Divine Service, defended by Dr. Donne.

Temp. James I.] "I would not be understood to condemn all use of candles by day, in Divine service, nor all churches that have or do use them: for so I might condemn even the Primitive Church in her pure and innocent estate. And therefore, that which Lactantius, almost three hundred years after CHRIST, says of those lights, and that which Tertullian, almost a hundred years before Lactantius, says in reprehension thereof, must necessarily be understood of the abuse and imitation of the Gentiles therein: for, that the thing itself was in use before either of these times, I think admits little question. About Lactantius' time fell the Eliberitan Council; and then the use and the abuse was evident: for in the 34th Canon of that Council it is forbidden to set up candles in the church yard; and the reason that is added declares the abuse.....that the souls of the faithful departed should not be troubled. Now the setting up of lights could not trouble them, but these lights were accompanied with superstitious invocations, with magical incantations, and with howlings and ejulations which they had learned from the Gentiles, and with these the souls of the dead were, in those times, thought to be affected and disquieted. It is in this ceremony of lights as it is in other ceremonies. They may be good in their institution, and grow ill in their practice. So did many things which the Christian Church received from the Gentiles in a harmless innocency, degenerate after into as pestilent superstition there, as amongst the Gentiles themselves. For ceremonies which were received but for the instruction and edification of the weaker sort of people, were made real parts of the service of GOD and meritorious sacrifices. To those ceremonies, which were received as

helps to excite and awaken devotion, was attributed an operation and an effectual power, even to the ceremony itself; and they were not practised, as they should, *significativè*, but *effectivè*; not as things which should signify to the people higher mysteries, but as things as powerful and effectual in themselves as the greatest mysteries of all, the Sacraments themselves. So lights were received in the Primitive Church, to signify to the people that GOD the Father of lights was otherwise present in that place than in any other: and then men came to offer lights by way of sacrifice to GOD; and so, that which was providently intended for man, who indeed needed such helps, was turned upon GOD, as though He were to be supplied by us. But what then? Because things good in their institution may be depraved in their practice.....shall therefore the people be denied all ceremonies for the assistance of their weakness? .....We must not be hasty in condemning particular ceremonies, for in so doing, in this ceremony of lights, we may condemn the Primitive Church that did use them, and we condemn a great and noble part of the reformed Church, which doth use them at this day." —*Dr. Donne's Sermons*, p. 80. fol. 1640.

A Form of Penance and Reconciliation of a Renegado or Apostate from the Christian Church to Turcism, &c.

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1635.] "I. Let the offender's conviction be first judicially had before the bishop of the diocese, so that his detection or confession may stand 'apud acta,' and that thereupon an excommunication be decreed and denounced both in the cathedral and the parish church where he lives; yet so as that upon his submission there in court, he may be absolved 'in diem,' and the form of his penance enjoined him in manner following.

II. Let the minister of the place have frequent conference with the party in private; lay open and aggravate the heinousness of his sin both in respect of GOD, the Church, and his own soul; and see whether his conscience be troubled with any other grievous crime, that so he may be the better fitted for absolution of all together.

III. Let there be an order decreed in court, referring him to the minister of the place, to see his penance performed accordingly,

and to reconcile him to the church, and let that order be published in the parish church on a Sunday at morning prayer, next before the Communion-service.

IV. The next Sunday following, let the offender be appointed to stand, all the time of Divine service and sermon in the forenoon, in the porch* of the church, if it have any, if none, yet without the church door, if extremity of weather hinder not, in a penitent fashion in a white sheet, and with a white wand in his hand, his head uncovered, his countenance dejected, not taking particular notice of any one person that passeth by him; and when the people come in and go out of the church, let him upon his knees humbly crave their prayers, and acknowledge his offence in this form, 'Good Christians, remember in your prayers a poor wretched apostate or renegado.'

V. The second Sunday let him stand in the church porch, and in his penitential habit as before, and then, after the '*Te* Deum' ended, let him be brought in by one of the churchwardens so far as to the west side of the font of the said Church; there let him penitently kneel till the second lesson be ended, then let him make his submission, and ask mercy of God in the form following:—

'O Lord God of heaven and earth, be merciful unto me most wretched sinner.† I confess, O Lord, I have justly deserved to be utterly renounced by Thee, because I have yielded to renounce my Saviour, and that holy profession, which I had formerly made of His name, whereby I was received into Thy Church. O God, forgive me this heinous and horrible sin, with all other my grievous sins against Thee, and let me, upon Thy gracious pardon and infinite mercy, be restored to the right and benefit of this blessed Sacrament, which I have so wickedly abjured, and be received (though most unworthy) into Thy gracious favour, and the communion of Thy faithful people, even for Thy great mercy's sake in Jesus Christ, my blessed Lord and Saviour.'

Which done, let him, in an humble and devout manner, kiss the bottom stone of the font, strike his breast, and presently depart into the church porch as before.

VI. The third Sunday, let him at the beginning of Divine service be brought into the body of the church, and be placed near

* Order must be taken that boys and idle people flock not about him.

† This said, let him smite his breast three times.

unto the minister's pue, and there let him stand in his penitential habit during the time of Divine service; where the minister, immediately before the Apostles' Creed, shall publickly put the offender in mind of the foulness of his sin, and stir him up to a serious repentance, advising him that a slight and ordinary sorrow is not enough for so grievous an offence.

Which done, the minister shall ask the penitent publickly, whether he hath found a true and earnest remorse in his soul for his sin; and whether he hath thoroughly humbled himself before GOD for it; and whether he doth desire that the whole congregation should take notice of his humiliation and unfeigned repentance.

In signification whereof, the offender shall say these words, or to the like effect, after the minister:—

'I* do here in the presence of Almighty GOD, and before you His faithful people, humbly and penitently confess that I have grievously offended the majesty of GOD, and deeply wounded my own soul, in that I so far yielded to the weakness of my sinful flesh, as that I suffered myself through the cruelty of GOD'S enemies to be miscarried to the renouncing of my dear SAVIOUR, and the true Christian religion, wherein I was brought up. I do well know what I have deserved, both at the hands of GOD and of His Church, for this wicked and graceless act: and now, as I have often betwixt GOD and my own soul washed this sin with my tears, and craved His merciful forgiveness; so I beseech you all to take knowledge of this my publick sorrow and humiliation, and both to pardon and forgive that just offence, which I have herein given to you also, and the whole Church of CHRIST, and also to join with me in humble and hearty prayers to Almighty GOD, that He will be pleased to seal unto my soul the full pardon and remission of this my grievous sin, even for the sake of His dear SON, my blessed SAVIOUR and REDEEMER. In whose name and words I desire you to accompany these my prayers, saying with me, Our FATHER, etc.'

After this the minister shall speak to the congregation to this effect:—

'Seeing now, dear Christian brethren, that this offender hath given so good and full testimony of his true repentance, and hath so humbly and fervently craved the forgiveness of GOD and His Church, I shall not need to use many words in persuading you how

* Let him name here himself both by his christian and surname.

ready you ought to be, both to conceive full hope of God's gracious pardon of him, as who is always ready to prevent and meet us in our turning to Him, and also to profess your forgiveness of him for so much as concerneth his offence toward you, and charitably to embrace him with the arms of tender pity and compassion, as a true Christian convert to his Saviour, and gladly to welcome him into that holy communion which his sinful fear and frailty caused him to forsake. Now therefore I do earnestly beseech you, in the bowels of Jesus Christ our blessed Saviour, to pass by the great offence of this sorrowful penitent, as well considering the weakness of our frail nature, when it is overpressed with violence and extremity of torments, and both to commiserate his fearful apostacy, and to encourage and comfort him in this happy return to Christ and His Church.'

VII. Here let the penitent kneel down again eastward, and, bowing to the very pavement, let him say thus, either by himself, if he be able to read it, or else after the minister :—

'O my soul, bless the Lord! Blessed be the Father of mercies, and the God of all consolation; blessed be the Lord Jesus the Son of God, the Saviour of the world; blessed be Thy Holy Spirit, God the Holy Ghost; blessed be the Holy Trinity, one God everlasting: blessed be the Holy Catholic Church, and all you the servants of the Lord Jesus Christ; the Name of God be blessed evermore for the assembly of His Saints, and for the Divine ordinances of His holy Word and Sacraments, and of His heavenly power committed to His holy priests in His Church, for the reconciliation of sinners unto Himself, and the absolving of them from all their iniquity. Lo, here I, upon the bended knees of my body and soul, most humbly beg the assistance of all your Christian prayers, and the benefit of that His holy ordinance; and I meekly beseech you, sir, as my ghostly father, a priest of God, and the Church's deputy, to receive me unto that grace, and into the bosom of the Church, and by loosing me from the bands of my grievous sins, to make me partaker of that inestimable benefit, and so to reconcile me unto the mystical Body of Christ Jesus my Lord and Saviour.'

Then let the priest come forth to him, and stand over him, and laying his hand on his head, say, as is prescribed in the Book of Common Prayer, thus:—

'The Lord Jesus Christ, who hath left power to His Church

to absolve all sinners, which truly repent and believe in Him, of His great mercy forgive thee thine offences; and by His authority committed to me, I absolve thee from this thy heinous crime of renegation, and from all other thy sins, in the name of the FATHER, of the SON, and of the HOLY GHOST.'

Then let the priest, turning himself eastward, kneel down in the same place, the penitent kneeling behind him, and say the collect which stands after the absolution in the Visitation of the Sick, but changing the latter part of it thus:—

'O most merciful GOD, who according to the multitude of Thy mercies dost so put away the sins of those which truly repent, that Thou rememberest them no more; open Thy eye of mercy upon this Thy servant, who most earnestly desireth pardon and forgiveness; renew in him, most loving FATHER, whatsoever hath been decayed by the fraud and malice of the devil, or by his own carnal will and frailness; preserve and continue him in the unity of the Church, consider his contrition, and accept his humiliation; and forasmuch as he putteth his full trust only in Thy mercy, impute not unto him his former abnegation of Thee, but receive him into Thy favour, through the merits of Thy most dearly beloved SON JESUS CHRIST our SAVIOUR. Amen.'

After that, let the minister take him up, and take away his white sheet and wand, and, taking him by the hand, say unto him:—

'Dear brother (for so we all now acknowledge you to be), let me here advise you, with what care and diligence every day of your life you ought to consider how much you are bound to the infinite goodness of GOD, who hath called you out of that woful condition whereinto you had cast yourself, and how much it concerneth you ever hereafter to walk worthy of so great a mercy, being so much more careful to approve yourself in all holy obedience to GOD, by how much you have more dishonoured and provoked Him by this your shameful revolt from Him, which the same GOD the FATHER of mercies vouchsafe to enable you unto, for the sake of the dear SON of His love, JESUS CHRIST the righteous. Amen.'

After this, let him be openly promised that, upon any Communion-day following, he shall be admitted to the holy Sacrament; for which let him be directed to prepare himself, and when he receives let him make a solemn oblation according to his ability, after the order set down in the Service-book."—*Wilkins' Concilia*, vol. IV. pp. 522–524, fol. 1737.

The Healing.

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1662.] "A proclamation lately set forth, 'For the better ordering of those who repair to the court for cure of the disease called the king's evil,' wherein his majesty, being as ready and willing to relieve the necessities and diseases of his good subjects by his sacred touch, which shall come for cure, as any of his royal predecessors, in which by the grace and blessing of GOD he hath *in an extraordinary measure had good success*; and yet in his princely wisdom foreseeing that fit times are necessary for the performing of that great work of charity, doth declare his royal pleasure to be, that from henceforth the usual times for presenting such persons shall be from the Feast of All Saints to a week before Christmas, and in the month before Easter. That none presume to repair to court for cure of the said disease but within the limits appointed; and that all bring certificates under the hands of the minister and churchwardens, that they have not before been touched by the king.

PRAYERS AT THE HEALING.

The holy Gospel written in the 16th chapter of S. Mark, beginning at the 14th verse.

'JESUS *appeared unto the eleven*,' &c. At the words '*They shall lay their hands on the sick, and they shall recover*,' is this rubrick direction:—'*Here the infirm persons are presented to the king upon their knees, and the king lays his hands upon them.*'

The holy Gospel written in the 1st chapter of S. John, beginning at the 1st verse.

'*In the beginning was the Word*,' &c. At these words, '*That light was the true light which lighteth every man that cometh into the world*,' is this rubrick:—'*Here they are again presented to the king upon their knees, and the king puts his gold about their necks.*'

Rubr. '*These answers are to be made by them that come to be healed.*'

The Prayers.

LORD, have mercy upon us.
LORD, *have mercy upon us.*
CHRIST, have mercy upon us.
CHRIST, *have mercy upon us.*

LORD, have mercy upon us.
LORD, *have mercy upon us.*

Our FATHER which art in heaven, &c.

O LORD, save Thy servants,
Which put their trust in Thee.
Send them help from above,
And evermore mightily defend them.
Help us, O GOD our SAVIOUR,
And for the glory of Thy name deliver us.
Be merciful to us sinners for Thy Name sake.
O LORD, hear our prayers,
And let our cry come unto Thee.

'O Almighty GOD, who art the giver of all health and the aid of them that seek to Thee for succour, we call upon Thee for Thy help and goodness mercifully to be shewed unto these Thy servants, that they, being healed of their infirmities, may give thanks unto Thee in Thy holy Church, through JESUS CHRIST our LORD. *Amen.* The grace of our LORD JESUS CHRIST, and the love of GOD, and the fellowship of the HOLY GHOST, be with us all evermore. *Amen.*'" —*Kennet's Register*, p. 731.

Position of the Celebrating Priest.

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"But now while to their consecration [our Prelates] will add a clause of the minister's posture in this act, commanding him during the time of consecration to leave the former stance he was enjoined in the first rubricks to keep at the north end of the Table, to come to such a part of the Table where he may with more ease and decency use both his hands, the world will not get them cleared of a vile and wicked purpose. The Papists will have their consecration kept altogether close from the ears of the people, for many reasons..... The Reformed Church counts the secret murmuration of their Canon and words of consecration a very vile and wicked practice against nature, reason, and all antiquity; so that we must take it in very

evil part to be brought towards it by our Book [of Common Prayer]; for when our Table is brought to the east end of the quire, so near the wall as it can stand, and the minister brought from the end of it to the bread-side, *with his face to the east, and his back to the people*, what he speaks may be Hebrew, for them; he may speak so low as he will, or what he will, for were his face to the people and his voice never so extended, yet so great is the distance he could not be heard: but now, being set in the furthest distance that is possible, and being commanded not only to turn his shoulder, as he was by his north stance in all the former action, but his very back by his new change of place, and not being enjoined to extend his voice as somewhere he is, what can we conceive but it is their plain mind to have the consecration made in that silence which the Romish rubrick in this place enjoins?.....This injunction we are directed to keep, while we are not only enjoined to go so far from the people as the remotest wall and Table will permit, but to use such a posture *that our back must be turned to them*, that so our speech may be directed to the elements alone, and that in what language you please; and no ways to the people from whom we have gone away, *and on whom we have turned our back*.....We reprove in the Papists their folly to course from one nook of their altar to the other, from the north to the south, from the right horn to the left, from the end to the midst, and from it to the end again; for these mysterious reasons we may read in the Rationalists. What other thing does our rubrick import, bidding us leave our north-standing, where we were in our Preface, and come to another part of the altar during the time of consecration, that when it is ended we may return again to the north end? Also that the end of our coming to another place in the consecration is the more ease to use both our hands, what use here of both hands is possible, but that which the Romish rubricks at this place do enjoin,—*the multiplication of crosses*, whiles with the right, whiles with the left hand, whiles with both the arms extended so far as they may be? This could not be done if we stood at the north end of the Table, for then the east wall of the church would hinder us to extend our left arm, and so to make the image of CHRIST's extension on the cross perfectly. The Papists, to recompense the want which the people have in their ear by the priest's silence, and turning his back upon them during the time of consecration (as our Book speaks), they think mete to

fill their eyes with dumb shows, not only to set up the crucifix on the altar, on the pillars, on the tapestry, on the east glass window, where it may be most conspicuous to the eye, but chiefly to cause the priest at the altar to make a world of crosses and gestures, all which must have a deep spiritual sense. Will not the present rubrick give us leave to entertain our people with the same shows? *The crucifixes are already set upon the altar,* on the tapestry, on the walls, on the glass windows, in fair and large figures. *The lawfulness of crossing, not only in Baptism, but in the Supper and anywhere, is avowed,* as in the *Self-conviction* is shewn: what other bar is left us to receive all the crossings that are in the mass, but the sole pleasure of our Prelates, who, when they will, may practise that which they maintain, and force us to the particular use of those things which they have already put in our Book in general terms?"—*A Parallel or Brief Comparison of the Liturgy with the Mass-Book, &c.* pp. 44, 45, and 57, 58.

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"The priest may say it [the Consecration-prayer] in what language he will, and in so quiet silence as he pleases, for who can challenge him when he is *in his sanctuary, divided by his veils and rails from the people?*"—*Ibid.* p. 47.

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"While also they scrape out of the English rubrick the giving to the people the Communion in their hand, and put in for it the giving of it in due order, they make way to another popish abuse of putting the bread in the people's mouth, as being too profane to handle that which so oft after the consecration they call the Body of the LORD; and by this due order they evidently distinguish the people from the clergy that are present: the one communicates at the altar, but the other is more unholy than to get leave to come near the altar; but, were he a king, he must receive the Communion without the rail. This, divers of them in their late writs avow to have been the practice of antiquity, which they pretend themselves desirous to imitate.....We must come to the west side of the altar, and so *turn our back:* we must be both within the rail of timber and veil of cloth, lest men should either see or hear us, so we may use any language we will, for GOD understands all, and the elements none."—*Ibid.* pp. 81, and 89.

Miscellaneous.

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Daily Service.

1640.] "The Liturgy of the Church of England hath been hitherto esteemed sacred, reverently used by holy martyrs, *daily frequented* by devout protestants."—*An Humble Remonstrance to the High Court of Parliament.*

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Archbishop Laud's Opinion of Galleries in Churches.

Ibid.] "The truth is, I did never like galleries in any church. They utterly deface the grave beauty and decency of those sacred places; and make them look more like a theatre than a church. Nor, in my judgment, do they make any great accommodation for the auditory: for in most places they hinder as much room beneath as they make above; rendering all, or most of all, those places useless by the noise and trampling of them which stand above in the galleries."—*Answer to Articles by Scottish Commissioners. Archbishop Laud's Troubles, &c.* p. 96.

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Reservation of the Blessed Sacrament for the Sick.

1548. 2 *Edw. VI.*] "And if the same day there be a celebration of the Holy Communion in the church, then shall the Priest reserve (at the open Communion) so much of the Sacrament of the Body and Blood as shall serve the sick person, and so many as shall communicate with him (if there be any); and so soon as he conveniently may, after the open Communion ended in the church, shall go and minister the same."—*Rubrick in the Communion Service.*

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Fresco-Painting of the Last Judgment in Peterborough Cathedral.

1643.] "When they had demolished the quire, the East end was the next they aimed at, where one espying in the roof, right over the Communion-table, our SAVIOUR pourtrayed, coming in glory with His holy Angels, and at the four corners four Evangelists, (none of

which they will endure, as knowing how opposite they are unto them,) he charged his musket to shatter them down, but by the rebound of his own shot was struck blind."—*Mercurius Rusticus*, pp. 247, 248.

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Splendour of the Anglican Service.

1641.] "We know, sir, that one of your own Bishops said it in the hearing of many not long since, but you may well remember it, 'That the service of the Church of England was now so drest, that if the Pope should come and see it he would claim it as his own, but that it is in English.'"—*An Answer to the Humble Remonstrance by Smectymnuus.*

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A Riot in Canterbury in behalf of Christmas-Day.

1647.] "News came of a great disorder and tumult in Canterbury about the observation of Christmas-day. The Mayor endeavouring the execution of the ordinance for abolishing holy-days, was much abused by the rude multitude, had his head broken, and was dragged up and down till he got into an house for his safety."—*Whitelock's Memorials*, p. 285, fol. 1732.

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Pues.

"Prologues, like bells, to churches toll you in
With chiming verse till the dull plays begin:
With this sad difference though of pit and pue (sic)
You damn the poet, but the priest damns you.
But priests can treat you at your own expense,
And gravely call you fools without offence,—
Poets, poor devils, have ne'er your folly shown,
But to their cost you prov'd it was their own."

Prologue to Love in a Nunnery.

[420]

The Blessed Virgin styled "Our Lady."

1662–1844.] "The Annunciation of *our Lady*."—*Common Prayer-Book.*

1665, 17 *Car. II.*] "Thirty days after the Feast of the Annunciation of *our blessed Lady*, S. Mary the Virgin."—*Archbishop Sheldon's Orders to the Bishops of his Diocese. Cardwell's Documentary Annals*, vol. II. p. 272.

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Canonical Hours observed by Archbishop Laud.

"They said my prayers were in canonical hours, Hora Sexta, and Hora Nona, &c. I enjoined myself several hours of prayer—that, I hope, is no sin: and if some of them were church-hours, that's no sin neither: *seven times a day will I praise Thee*, was the prophet David's, long before any canonical hours. And among Christians they were in use before popery got any head. GOD grant this may be my greatest sin."—*Archbishop Laud's Troubles, &c.* p. 314.

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R. Sherlock, D.D., sometime Rector of Winwick.

Circa 1664.] "He was very spare and slender of body; and it was thought he impaired its strength very much by his frequent fasting and abstinence. However he would not endure to be told thereof; for upon any such suggestion he was ready to reply, 'That he did eat and drink too much; and that many, if not most of men (using the proverb) did dig their graves with their teeth. Upon this account, for that he was so much devoted to austerity of life, and was so strict an observer of the holy time of Lent, and other stated fasts of the Church; for this and the like, the ignorance of some, and that, and ill-will in others, would needs have him tainted with popery.

He often forsook his warm bed in the cold season of night, that he might betake himself to his devotions; so that he spent his time in watching, weeping, and praying, when others were at their repose and sleeping.....He had David's Psalms *ad unguem*, making responses all by heart: evening and morning, as the Church prescribes, he attended public prayers: and upon more solemn days of fasting and humiliation, as upon Ash-Wednesday, Good-Friday, &c., after Divine service had been celebrated in the church he would in his private chapel read prayers again, making then use of the Psalms and Lessons, as appointed by the calendar in ordinary course for the day; when those that were proper and peculiar to that day had been read before.

Whenever the Absolution was pronounced, or the Benediction given, being upon his bended knees, he bared his venerable grey hairs, and lowly bowed his head, as if he would have kissed the ground.

Very often in private he hath been seen and heard to weep and pray and beat his breast; not only kneeling, but sometimes throwing himself flat upon the earth; lying prostrate on the ground as if he had been licking up the dust; thus profoundly humbling himself even to the lowest."—*Funeral Sermon by the Rev. Thomas Crane, M.A. The Practical Christian or Devout Penitent, &c.* pp. xli.–xliii. 12mo. 1841.

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The Manner of Celebrating the Blessed Eucharist in Archbishop Laud's Chapel and in Cathedrals.

Temp. Charles I.] "The second charge of this day was about the administration of the Sacrament in my chapel. The witnesses two. The first was Dr. Haywood, who had been my chaplain in the house. They had got from others the ceremonies there used, and then brought him upon oath. *He confessed he administered in a cope.* And the Canon warranted it. He confesses (as it was urged) *that he fetched the elements from the credential* (a little side-table as they called it), *and set them reverently upon the Communion-table.* Where's the offence? For first, the Communion-table was little, and there was hardly room for the elements to stand conveniently there while the service was in administration. And secondly, I did not this without example; for both Bishop Andrewes and some other Bishops used it so all their time, and no exception taken. The second witness was Robert Cornwall, one of my menial servants; a very forward witness he shewed himself; but said no more than is said and answered before. Both of them confessing that I was sometimes present."—*Archbishop Laud's Troubles, &c.* p. 318.

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"There was a little more ceremony in cathedrals, where the wafers and wine being first placed with great solemnity on the credentia or side-table, were to be removed from thence by one of the Archbishop's Chaplains, who, as soon as he turns about his face to the altar with the elements in his hands, bows three times; and

again, when he comes to the foot of it, where he presents them upon his knees, and lays them upon the altar for consecration."—*Neale's History of the Puritans*, vol. II. p. 224.

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The Service in S. George's Chapel, Windsor, upon Obiit Sunday.

1662, *Sept.* 10.] "This day was published *the Service* that is performed in the King's Free Chapel of S. George, in the Castle of Windsor, upon *Obiit Sunday* in the morning (that is the Sunday before every Quarter-day), and at the offering up of the atchievements of the deceased Knights of the Garter.

The Rubrick.—The service is the same that is appointed in the *Book of Common Prayer*, until you come to the Psalms for the day of the month, instead of which you have these proper Psalms xxi, cxlvi, cxlvii. After the Psalms the junior Canon upon the place cometh out of his stall with the verger before him, and readeth the lesson at the desk, which is taken out of the 44th chapter of *Ecclesiasticus*. After the lesson *Te* DEUM *Laudamus* is sung. After the *Te* DEUM is ended, they all depart out of the quire in the body of the church to sermon. After sermon is ended, the Canons go up to the altar, and the quire go to their stalls, and the Communion service beginneth. The Epistle is taken out of the 23rd chapter of Deuteronomy; the Gospel in the 5th of S. John, beginning at the 24th and ending at the 30th verse. After the Sacrament (which is always on the *Obiit Sunday*) is ended, and the blessing given at the altar, the Canons go to their stalls, and these following prayers are read:

'*Priest.* O LORD, save the King.

'Quire. *And mercifully hear us when we call upon Thee.*

'*Collect.* O LORD our heavenly Father and merciful SAVIOUR, we praise and thank Thee, O LORD, &c.

'GOD save our gracious Sovereign, and all the Companions of the most honourable and noble Order of the Garter.' *Here endeth the Obiit Service.*"—*Kennet's Register*, p. 765.

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A Sacrilegious Riot in Canterbury Cathedral.

Circa 1641.] "On Sabbath-day, when, after the sermon was ended in that cathedral quire, and the psalm after the sermon was begun,

the high Priest or Canon went before, and the low Priest or petty-canon behind him, and the vergerer or usher before both; all three ducking, ducking, ducking, like wild geese, head to tail, as they went from their seats in the quire up to the High Altar, where the priests stood until the organs and quire had ceased; and then the Altar priest began to read out of the service-book the cathedral third service, or afternoon service. But the people sung on still, (the organist having casually called the first part of the 119th psalm): whereupon the Altar priest called the petty-canon, a priested weaver that waited on him at the altar. Him the grand Priest sent down from the altar to bid the people leave singing. The petty-canon called out aloud, 'Leave your singing, leave your singing': but they sung on. Then the petty-canon called out to the Priest at the altar, 'Sir, they do't for the nonce, they do't for the nonce'; then one pulled the petty-canon by the surplice behind, and cried out, 'You are a weaver': but another cried out, 'Leave your idolatry': but still the people sung on. All this time the Priest stood dumb at the altar, with his service-book, in his surplice, hood, and tippet, and had lost his dinner if he had not come down from the altar and gone home without reading any more altar-service at that time, and left the people singing, who, when the Priest was gone from the altar and the quire risen, did all depart home quietly."—*Cathedral News from Canterbury*, p. 18.

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Puritan Accusations of Bishop Wren.

1641.] "This course they [the Parliament] also held with the Bishop of Ely, impeaching him of many pretended misdemeanours in the see of Norwich, viz. ..... his placing the Communion-table altarwise, and causing a rail to be set before it; the practising of superstition in his own person, his bowing toward it, consecrating the bread and wine at the west side of the Table with his back toward the people, and elevating the same above his head that the people might see it, (which last points, as they made most noise, so they found least proof); causing the seats in all places to be so contrived that the people must of necessity kneel towards the East, according to the pious custom of the primitive times; turning all afternoon sermons into catechisings by question and answer, according to the King's *Instructions;* appointing no prayer to be used by preachers

before their sermons but that prescribed by the canon; and that the bells should give no other warning for sermons than they did for prayers, that the people might resort unto the church at all times alike, as by the laws and statutes of the realm they were bound to do."—*Heylyn's Cyprianus Anglicus*, p. 471.

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An English Pontifical.

1643.] "There had been a design in deliberation touching the drawing and digesting of an English Pontifical, to be approved by this Convocation, and tendered to his Majesty's confirmation; which said pontifical was to contain the form and manner of his Majesty's late coronation, to serve for a perpetual standing rule on the like occasions: another form to be observed by all Archbishops and Bishops for consecrating churches, church-yards, and chapels: and a third for reconciling such penitents as either had done open penance, or had revolted from the Faith to the law of Mahomet.* Which three, together with the form of Confirmation, and that of Ordering Bishops, Priests, and Deacons, which were then in force, were to make up the whole body of the book intended. But the troubles of the time growing greater and greater, it was thought expedient to defer the prosecution of it to a fitter conjuncture."—*Cyprianus Anglicus*, p. 441.

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Archbishop Tennison on the Anglican Use of Images of Saints.

Circa 1700.] "For the images or pictures of saints, in their former estate here on earth, if they be made with discretion, if they be the representations of such whose saintship no wise man can call in question, if they be designed as their honourable memorials, they who are wise to sobriety do make use of them: and they are permitted in Geneva itself, where remain in the quire of S. Peter the pictures of the twelve Prophets on one side, and on the other those of the twelve Apostles, all in wood; also the pictures of the Virgin and S. Peter in one of the windows. And we give to such pictures that negative honour which they are worthy of; we value them beyond any images beside that of CHRIST, we help our memories by them, we forbear any signs of contempt towards them. But worship them we do not so much as with external

* See antè, p. 198.—EDD.

positive signs; for if we uncover the head, we do it not to them, but at them, to the honour of GOD, Who hath made them so great instruments in the Christian Church, and to the subordinate praise of the saints themselves."—*Discourse on Idolatry*, p. 296. *Book of Fragments*, p. 207.

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Licenses to eat Flesh.

1619.] "I, James Fludd, D.D. and parson of the church of S. Mary, Newington, do give license to Mrs. Ann Jones, of Newington, the wife of Evan Jones, Gent., being notoriously sick, to eat flesh this time of Lent, during the time of sickness only, according to law in that case provided; *videl.* in the 5th of Eliz. c. 5, & 1st Jacob. c. 29; provided always that during the times of her sickness she eat no beef, veal, pork, mutton, or bacon. In witness whereof we have hereunto set our hands and seal. Dated the 8th of March, 1619."—*Extract from the Register of S. Mary, Newington. Manning's Surrey*, vol. III. p. 452.

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1639.] "*Mem.* That I, Humphrey Chambers, parson of Claverton, did grant a license to eat flesh this day to William Bassett, Esq. of Claverton, by reason of his notorious sickness; which sickness of his yet continuing, I do now continue his said license according to the statute, and have according to the law here registered the same, the day and year above written. In witness whereof I have hereunto set my hand. Humphrey Chambers."—*Parish Register, Claverton, Somerset.*

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Portrait of an Anglo-Catholick.

Temp. Charles I.] "An Armenian or mere Montaguist is an animal scarce rational, whose study is to read (and applaud) Peter Lombard and John Duns before Peter Martyr and John Calvin..... His garb or fashion, when he comes from the University, with affectation, is to wear a long cloke and a correspondent cassock, short nowhere but in the waist, which is girt up with a girdle and a knot or rose almost up to his nose: commonly a falling-band; because precisians wear small set-ruffs. His religion is like a confection, compounded of many, the least ingredient being Protestantism; and to believe as the Church doth.....His devotion is so

conformable to the ceremonies of the Church, that he thinks it impiety to decline the least particle thereof."—*An Appeal of the Orthodox Ministers of the Church of England against Richard Montague, late Bishop of Chichester, and now Bishop of Norwich,* p. 36. 4to. 1641.

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Punishment of contumacious Churchwardens.

1635.] "The churchwardens of Beckington, in Somersetshire, were excommunicated by the Bishop of Bath and Wells, for refusing to remove and rail-in the Communion-table, and pull down the seats that stood above at the east end of the Chancel.....The churchwardens stood excommunicated a whole year, and afterward were taken and cast into the common gaol, where they lay a long time. Whence at length they were released by the bishop, upon their publick submission and penance, performed in the parish church of Beckington and two other churches."—*Rushworth's Collections, Second Part,* p. 300.

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The Defacing of Images, &c. in Churches forbidden.

1560.] "Her Majesty chargeth and commandeth all manner of persons hereafter to forbear breaking or defacing of any parcel of any monument, or tomb, or grave, or other inscription and memory of any person deceased, being in any manner of place; or to break any image of kings, princes, or nobles, estates of this realm, or of any other that have been in times past erected and set up for the only memory of them to posterity, in common churches, and not for any religious honour; or to break down or deface any image in glass windows in any churches, without consent of the Ordinary, upon pain that whosoever herein shall be found to offend, to be committed to the next gaol, and there to remain without bail or main-prize, &c."—*Proclamation against Defacers of Monuments. Cardwell's Documentary Annals,* vol. I. pp. 257, 258.

Directions of Bishops Turner and Patrick to their Clergy.

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1686.] "But further, let me prevail with you, that publickly by your preaching at this time, and professedly with regard to the approaching Visitation, you would shew the people they are obliged in conscience now to make their just open complaint, instead of odious reflections behind our backs; and that you would make your parish understand what our Blessed SAVIOUR intended when He expressly commanded, Tell it to the Church, that none may be deterred by any unworthy censures, as if they were base informers, from doing that Christian office.

That as well in your sermons as in your private conferences with your parishioners, you labour to make them deeply apprehensive of the great and heavy load which the just censures of the Church do lay upon grievous offenders in any kind; and particularly upon such officers of her own as deliberately forswear themselves; and that they may have no reason to bear malice to such as do but their duties in making presentments: you are seriously and vehemently to represent a well-deserved excommunication's sad effects of their souls and consciences; and besides those spiritual, to put them in mind of the temporal ill effects that, in case of extremity, may follow on their fortunes and liberties, at least on their ease and quiet and good name. Besides, what the laws against perjury may do, if pressed against such men as make no conscience of giving in a known notorious lie, with an *omnia bene* under their own hands, just after having laid them on the holy Bible.

And I should be glad, if there be time at our meeting, to consult with you, and make some proposals to you, how more particularly to form our methods of inflicting the spiritual censures within this diocese so leisurely, orderly, and openly, that nobody may pretend to be surprised; and it shall belong of his own obstinacy, if any one see himself in that deplorable state, that he is to be as a heathen to other Christians.

In order to the restoring of this [excommunication] and several other parts of our lost discipline, I am resolved to revive (if GOD bless me) that ancient and useful custom of my reverend predecessors the Bishops of Ely, immediately before the great rebellion,

(a custom according to an excellent ancient Canon of the British Church), to have Synodical meetings of the Clergy once a year at least.....

Being extreme loath to find many faults, and wishing all might be rectified by yourselves without me, if in any places there be not *constant catechising on all Sundays in the afternoon*, (for to have it only in Lent-time, as in many places, will never sufficiently answer the ends of it,) I do with all imaginable earnestness call upon those that fail in this main point, to consider (besides the necessity of the thing) the new obligation upon them from his Majesty's late royal and gracious letters for the reinforcing of catechising, an exercise upon which I must alway lay so much stress, as to exact it indispensably, where I have to do.

And by catechising is meant and intended (as plainly appears from his Majesty's said royal letters, as well as from our Canons and Rubricks), not only your examining the children and teaching them the words of the Catechism, but instructing them and others of riper years (who yet may need instruction and receive no small advantage) by your explaining it publickly, so as in a short time, all, if they be not to blame, may understand their common Christianity.

But there is one thing more which I do exceedingly long to see introduced and would fain obtain; that which the rubrick in the true intent of it still exacts of you, *to have Morning and Evening Prayer every day of the week in your church*, if you live upon your cure or keep a curate upon it, and not extreme far from the church. And if by any means in the world you can prevail with at least a few of your parishioners, which sure cannot be wanting in most parishes, where there are either some devout gentry and persons of quality, or at least some piously disposed people; and to all such I could almost kneel most earnestly, begging of them, as they love God, and their own and other Christian souls, that they will do their parts towards the promoting so good a work, perhaps the best and the most publick good they can ever do in the places where they live: and where there are either poor widows, who may well afford to be at prayers for those whose pensioners they are, or where there are children taught by a schoolmaster or mistress, there it is very hard if some little daily congregation might not be found, would but the minister attempt and labour it with as much appli-

cation and zeal as the thing itself mightily deserves. Nay, better the minister with or without his parish clerk, and with but some of his own family, that he may say, 'When two or three are gathered together in Thy name,' than not to begin this worthy design of prayers twice a-day in your churches: but where that cannot be for the distance of your houses, there *to have them without fail in your private families.*

But on holyday eves and holydays, on all Litany days, and all the fasts of the Church; in the time of Advent and Lent, Ember weeks and Rogation days, I live in good hopes and great expectation, you will by degrees gain such ground upon them, that you will bring so many to church as shall make up a numerous congregation.....

I must also insist, and enjoin you to insist from this time forward, upon that rubrick for bringing children to publick baptism in your church; which, as it will keep up the solemnity and secure the decent performance of the thing, so the Office itself being excellent will very much edify the people. And in case of the child's sickness or extraordinary weakness, though you yield to christen it at home with the Office for Private Baptism, yet you are by no means to do it with godfathers and godmothers, except in the church: but when it gathers strength, then you are strictly to require that it be brought to church, and its baptism published there according to our rubricks and Offices; which if parents refuse to observe, you are to refuse entering their children's names into the church register, and to see such parents proceeded against in the spiritual court.

I do also recommend it to your effectual care and pains to procure the due execution of that wise and useful rubrick (however disused), that *so many as intend to be partakers of the Holy Communion shall signify their name to the curate, at least some time the day before:* through the inobservance of which rule, some excommunicated persons, or that richly deserve to be so, and some that have cut themselves off from the Church, may surprise you, and be admitted. And as I hope you will never fail on Wednesday, Friday, and Saturday, in the afternoon, before the Communion day, to have prayers in your church, so methinks I ought not in charity to doubt, but all such as intend to be communicants will at least at some of those times (if they cannot at all of them) be present at the prayers, and then and there may they give in their names most

conveniently in the church, where, to their inexpressible advantage, they may be discoursed separately without shaming any grown persons who still may need some instruction, or exposing any one that requires either counsel or comfort; in either of which cases the Church of England invites and enjoins their coming to the minister of their own parish, or some other godly minister, for ghostly advice.....

.....I will ordain none but such as shall, a full month before the day of ordination, bring or send to me, or my register, notice in writing of their desire to enter into holy Orders, together with a certificate of their age, and such testimonials of their conversation as aforesaid, to the end that I may inquire into all particulars, and also give publick notice and monitions to all persons to except against such as they may perhaps know not to be worthy, as is expressly required in the Canon 1564. Moreover I shall ordain none but such as shall repair to the place of ordination, at latest upon Thursday in Ember week; to the end that there may be time for the strict and careful examination of every person, not only by myself and my chaplains, but also by the dean and archdeacon, who are by the Canon required to assist; as also that the persons to be ordained may be present in the cathedral, and *observe the solemn fast*, and join in the solemn prayers which are at that time to be put up to God in their behalf."—*Pastoral Letter of the Lord Bishop of Ely* [*Turner*] *preparatory to his Visitation.*

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1692.] "The very first thing in the Book of Common Prayer deserves to be seriously considered; where you are enjoined *to say daily the Morning and Evening Prayer, either privately or openly*, &c. It is possible, I am sure, to observe one part of this injunction if you cannot observe the other. That is, if you cannot procure a congregation to meet daily in the church; yet you may, and therefore ought, to read the Service of the Church in your own families, either privately or openly, not being hindered by sickness or some other urgent cause, which cannot happen every day.....Particularly press them [the churchwardens] earnestly, and assist them to present to me all those who profess to live in the communion of our Church, and are of age, and yet neglect to receive the Holy Communion; at least three times in the year, as by law they are bound to do. For such people not only wrong their own soul, as the wise

man speaks, but bring a great scandal upon our Church and religion. For what other Christians are there in the world, who suffer their members to live without any solemn regard to their blessed LORD and MASTER who died for them, as all those do, who never commemorate His wonderful love by receiving the Holy Sacrament of His Body and Blood. For the LORD'S sake let this gross neglect be amended.

And let me prevail with you to put in practice the first rubrick before the Communion Office; which directs *all those who intend to partake of the Holy Communion, to signify their names to the curate at least some time the day before:* that he may both know what quantity of bread and wine is necessary to be provided for the communicants; and also discourse with those young persons who may need instruction, and admonish those who are notorious and open evil livers, or have any way injured their neighbours (as the next rubrick directs), to abstain from the LORD'S Table, till they have openly declared their sincere purpose of amendment, and made satisfaction for the wrong they have done.....

It is so great a sin and shame to let those buildings which our pious ancestors erected for the service of GOD and for our commodious habitation run to decay, that I must desire you likewise to inform me truly, whether both the church and chancel of your parish, and also all your houses and outhouses, be in good repair. It makes my heart ache, I assure you, to think that any of us should so far degenerate from our worthy progenitors, as not to uphold those fabricks in a good condition, which they raised from the ground with great cost and charges. *Let us all endeavour to redeem ourselves from this infamy."—Pastoral Letter of the Lord Bishop of Ely.*

The King's Majesty's Declaration to his Subjects concerning lawful Sports to be used on Sundays and other Holydays.

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BY THE KING.

Temp. Charles I.] "Our dear father of blessed memory, in his return from Scotland, coming through Lancashire, found that his subjects were debarred from lawful recreations upon Sundays after evening prayers ended, and upon holydays; and he prudently considered, that if these times were taken from them, the meaner sort, who labour hard all the week, should have no recreations at all to refresh their spirits. And after his return, he further saw that his loyal subjects in all other parts of the kingdom did suffer in the same kind, though perhaps not in the same degree; and did therefore in his princely wisdom publish a declaration to all his loving subjects concerning lawful sports to be used at such times, which was printed and published by his royal commandment in the year 1617, in the tenor which hereafter followeth:—

BY THE KING.

Whereas upon our return the last year out of Scotland we did publish our pleasure touching the recreations of our people in those parts under our hand; for some causes us thereunto moving we have thought good to command these our directions, then given in Lancashire, with a few words thereunto added, and most applicable to these parts of the realms, to be published to all our subjects.

Whereas we did justly in our progress through Lancashire rebuke some puritans and precise people, and took order that the like unlawful carriage should not be used by any of them hereafter, in the prohibiting and unlawful punishing of our good people for using their lawful recreations and honest exercises upon Sundays and other holydays after the afternoon sermon or service; we now find that two sorts of people, wherewith that country is much infected (we mean papists and puritans) have maliciously traduced and calumniated those our just and honourable proceedings. And therefore, lest our reputation might upon the one side (though innocently) have some aspersion laid upon it, and that upon the other part our good people in that country be misled by the mistaking and misrepresentation of our meaning; we have therefore

thought good hereby to clear and make our pleasure to be manifested to all our good people in those parts.

It is true, that at our first entry to this crown and kingdom we were informed, and that too truly, that our county in Lancashire abounded more in popish recusants than any county of England; and hath still continued, to our great regret, with little amendment, save that now of late, in our last riding through our said county, we find, both by the report of the judges and of the bishop of the diocese, that there is some amendment now daily beginning, which is no small contentment to us.

The report of this growing amendment amongst them made us the more sorry, when with our own ears we heard the general complaint of our people, that they were barred from all lawful recreation and exercise upon the Sunday afternoon, after the ending of all Divine service, which cannot but produce two evils: the one the hindering of the conversion of many, whom their priests will take occasion hereby to vex, persuading them that no honest mirth or recreation is lawful on those days, which cannot but breed a great discontent in our people's hearts, especially of such as are peradventure upon the point of turning; the other inconveniency is, that this prohibition barreth the common and meaner sort of people from using such exercises as may make their bodies more able for war, whenever we or our successors shall have occasion to use them; and in place thereof set up filthy tipplings and drunkenness, and breeds a number of idle and discontented speeches in their alehouses. For when shall the common people have leave to exercise, if not upon Sundays and holydays, seeing they must live by their labour, and win their living in all working-days?

Our express pleasure therefore is, that the laws of our kingdom and canons of our Church be as well observed in that county, as in all other places of this our kingdom. And, on the other part, that no lawful recreations shall be barred to our good people, which shall not tend to the breach of our aforesaid laws and canons of our Church: which to express more particularly, our pleasure is, that the bishops and all other inferior clergymen and churchwardens shall for their parts be careful and diligent both to instruct the ignorant, and convince and reform them that are misled in religion, presenting them that will not conform themselves, but obstinately stand out to our judges and justices: whom we likewise command

to put the laws in due execution against them. Our pleasure likewise is, that the bishop of the diocese take the like strait order with all the puritans and precisians within the same, either constraining them to conform themselves, or to leave the county, according to the laws of our kingdom and canon of our Church, and so to strike equally on both hands against the contemners of our authority and adversaries of our Church. And as for our good people's lawful recreation, our pleasure likewise is, that after the end of Divine service our good people be not disturbed, letted, or discouraged from any lawful recreation, such as dancing, either men or women, archery for men, leaping, vaulting, or any other such harmless recreation, nor from having of May-games, Whitsun-ales, and morris-dances, and the setting up of May-poles, and other sports therewith used, so as the same be had in due and convenient time without impediment or neglect of Divine service: and that women shall have leave to carry rushes to church for the decoring of it, according to their old custom. But withal we do here account still as prohibited all unlawful games to be used on Sundays only, as bear and bull baitings, interludes, and at all times in the meaner sort of people by law prohibited, bowling.

And likewise we bar from the benefit and liberty all such known recusants, either men or women, as will abstain from coming to church or Divine service, being therefore unworthy of any lawful recreation after the said service, that will not first come to church and serve GOD. Prohibiting in like sort the said recreations to any that, though conform in religion, are not present in the church at the service of GOD, before their going to the said recreations. Our pleasure likewise is, that they, to whom it belongeth in office, shall present and sharply punish all such as in abuse of this our liberty will use their exercises before the end of all Divine services for that day. And we likewise straitly command, that every person shall resort to his own parish church to hear Divine service, and each parish by itself to use the said recreations after Divine service. Prohibiting likewise any offensive weapons to be carried or used in the said times of recreations. And our pleasure is, that this our Declaration shall be published by order from the bishop of the diocese through all the parish churches, and that both our judges of our circuits and our justices of our peace be informed thereof. Given at our manor of Greenwich, the 24th day of May, in the 16th

year of our reign of England, France, and Ireland, and of Scotland the 51st.

Now, out of a like pious care for the service of God, and for suppressing of any humours that oppose truth, and for the ease, comfort, and recreation of our well-deserving people, we do ratify and publish this our blessed father's declaration, the rather because of late in some counties of our kingdom we find, that under pretence of taking away abuses there hath been a general forbidding not only of ordinary meetings, but of the feasts of the dedication of the churches, commonly called 'Wakes.' Now our express will and pleasure is, that the feasts with others shall be observed, and that our justices of the peace, in their several divisions, shall look to it, both that all disorders there may be prevented or punished, and that all neighbourhood and freedom with manlike and lawful exercises be used. And we farther command our justices of the assize, in their several circuits, to see that no man do trouble or molest any of our loyal and dutiful people in or for their lawful recreations, having first done their duty to God, and continuing in obedience to us and our laws. And of this we command all our judges, justices of the peace, as well within liberties as without, mayors, bailiffs, constables, and other officers, to take notice of and see observed, as they tender our displeasure. And we further will that publication of this our command be made by order from the bishops through all the parish churches of their several dioceses respectively. Given at our palace of Westminster, the 18th day of October, in the ninth year of our reign. God save the king."—*Wilkins' Concilia,* vol. IV. pp. 483, 484, fol. 1737.

Extracts illustrative of the foregoing "Declaration."

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May Games and May-Poles.

1585.] "The order of them [May games] is thus. Against May, Whitsunday, or some other time of the year, every parish, town, and village, assemble themselves together, both men, women, and children, old and young, even all indifferently; and either

going all together, or dividing themselves in companies, they go, some to the woods and groves, and some to the hills and mountains, some to one place, some to another, where they spend all the night in pleasant pastimes; and in the morning they return, bringing with them birch boughs and branches of trees to deck their assemblies withal. And no marvel, for there is a great lord present amongst them, as superintendent and lord over their pastimes and sports, namely, Sathan, prince of hell. But their chiefest jewel they bring from thence is their May-pole, which they bring home with great veneration, as thus. They have twenty or forty yoke of oxen, every ox having a sweet nosegay of flowers tied on the tip of his horns; and these oxen draw home this May-pole, (this stinking idol rather,) which is covered all over with flowers and herbs wound round about with strings from the top to the bottom, and sometimes painted with variable colours; with two or three hundred men and women and children following it with great devotion. And thus being reared up, with handkerchiefs and flags streaming on the top, they strew the ground about, bend green boughs about it, set up summer-halls, bowers, and arbours hard by it. And then fall they to banquet and feast, to leap and dance about it, as the heathen people did at the dedication of their idols, whereof this is a perfect pattern, or rather the thing itself."—*The Anatomie of Abuses, &c., by Philip Stubs*, fol. 94. 4to. 1585.

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Temp. Eliz.]

"Is not this the merry month of May,
When love-lads masken in fresh array?
Youth's folk now flocken in every where,
Te gather May-buskets [little bushes] and smelling breere,
And home they hasten the posts to dight,
And all the kirk pillars e'er day-light,
With hawthorn buds and sweet eglantine,
And garlands of roses, and sops in wine .....
Siker [surely] this morrow no longer ago
I saw a shoal of shepherds out-go,
With singing, and shouting, and jolly cheer:
Before them yode a lusty tabrere,
That to the many a horn-pipe played,
Whereto they dancen each one with his maid.

To see these folks make such jouisance,
Made my heart after the pipe to dance:
Tho to the green wood they speeden them all,
To fetchen home May with their musical,
And home they bring in a royal throne,
Crowned as king; and his queen attone
Was lady Flora, on whom did attend
A fair flock of fairies, and a fresh bend
Of lovely nymphs. (O that I were there,
To helpen the ladies their May-bush bear!)"

Spenser's Shepherd's Calendar, Ægloga Quinta.

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1844.] "The children of the schools, and their parents, upwards of four hundred persons in all, were regaled with tea, cake, and wine, &c., to their hearts' content..... Then came the games. There was running in sacks, and running blindfold, jingling, racing, and *dancing round the May-pole;* while the band played old national airs that our forefathers loved."—*Account of a Festival in S. James's District, Enfield. English Churchman, Aug.* 22, 1844.*

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The Morris Dance.

1585.] "All the wild heads of the parish conventing together, choose them a grand captain (of mischief), whom they innoble with the title of My Lord of Misrule; and him they crown with great solemnity, and adopt for their king. This king anointed chooseth forth twenty, forty, three score, or a hundred lusty guts, like to himself, to wait upon his lordly majesty, and to guard his noble person. Then every one of these his men he investeth with his liveries of green, yellow, or some other light wanton colour: and as though that were not (bawdy) gaudy enough, I should say, they bedeck themselves with scarfs, ribbons, and laces, hanged all over with gold rings, precious stones, and other jewels. This done, they

* The reader is referred for full information respecting May Games and May-Poles, to Brand's *Popular Antiquities*, vol. I. pp. 125—142, new edition; Hone's *Every-Day Book*, vol. I. pp. 542—561; and *Table-Book*, vol. I. pp. 541—551. No lover of the good old games, customs, and festivities of our ancestors, ought to be without the above-named publications.—Edd.

tie about either leg twenty or forty bells, with rich handkerchiefs in their hands, and sometimes laid across over their shoulders and necks, borrowed for the most part of their pretty mopsies, and loving Bessies, for bussing them in the dark. Thus all things set in order, then have they their hobby-horses, dragons, and other antiques, together with their baudy pipers and thundering drummers, to strike up *the devil's dance* [i. e. the morris dance] withal. Then march this heathen company towards the church and church-yard, the pipers piping, their drummers thundering, their stumps dancing, their bells jingling, their handkerchiefs swinging about their heads like madmen, their hobby-horses and other monsters skirmishing amongst the throng: and in this sort they go to the church (though the minister be at prayer or preaching), dancing and swinging their handkerchiefs over their heads in the church, like devils incarnate, with such a confused noise, that no man can hear his own voice. Then the foolish people, they look, they stare, they laugh, they fleere, and mount upon forms and pues to see these goodly pageants solemnized in this sort. Then after this, about the church they go again and again, and so forth into the church-yard, where they have commonly their summer-halls, their bowers, arbours, and banqueting-houses set up, where they feast, banquet, and dance all that day, and (peradventure) all that night too. And thus these terrestrial furies spend the Sabbath-day."* — *The Anatomie of Abuses,* fol. 92, 93.

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Feasts of Dedication or Wakes, and Church-Ales.

Ibid.] "This is their order therein. Every town, parish, and village, some at one time of the year, some at another, (but so that every one keep his proper day assigned and appropriate to itself, which they call their wake-day,) useth to make great preparation and provision for good cheer: to the which all their friends and kinsfolk, far and near, are invited."—*The Anatomie of Abuses,* fol. 96.

* For further particulars respecting the *Morris Dance,* see Brand's *Popular Antiquities,* vol. I. pp. 142—154; and Hone's *Year-Book,* pp. 834—855. The hobby-horse, dragon, &c., are excellently figured in Nash's *Mansions of England in the Olden Time,* first series, Plate XXV., "Banqueting-Hall, Haddon, Derbyshire."—EDD.

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Ibid.] "*Philoponus.* The manner of them [church-ales] is this. In certain towns, where drunken Bacchus bears sway, against Christmas and Easter, Whitsunday, or some other time, the churchwardens (so they call them) of every parish, with the consent of the whole parish, provide half-a-score or twenty quarters of malt, whereof some they buy of the church's stock, and some is given them of the parishioners themselves, every one conferring somewhat, according to his ability: which malt being made into very strong ale or beer, is set to sale, either in the church, or some other place assigned to that purpose.

Spudeus. But, I pray you, how do they bestow that money which is got thereby?

Philo. Oh, well, I warrant you, if all be true which they say: for they repair their churches and chapels with it; they buy books for service, cups for the celebration of the Sacrament, surplices for Sir John, and such other necessaries. And they maintain other extraordinary charges in their parishes besides."—*The Anatomie of Abuses,* fol. 94.

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1744.] "The wake-day is the day on which the parish church was dedicated; called so, because the night before it they were used to watch till morning in the church, and feasted all the next day. Waking in the church was left off because of some abuses. ..... The other in a great many places continues still to be observed with all sorts of rural merriments; such as dancing, wrestling, cudgel-playing, &c."—*Tusser Redivivus,* p. 81, 8vo. 1744; quoted in *Brand's Popular Antiquities,* vol. II. p. 4, new edit.

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1602.] "For the *church-ale,* two young men of the parish are yearly chosen by their last foregoers to be wardens; who, dividing the task, make collection among the parishioners of whatsoever provision it pleaseth them voluntarily to bestow. This they employ in brewing, baking, and other acates, against Whitsuntide: upon which holidays the neighbours meet at the church-house, and there merrily feed on their own victuals, each contributing some petty portion to the stock, which, by many smalls, groweth to a meetly greatness; for there is entertained a kind of emulation between these wardens, who, by his graciousness in gathering, and good

husbandry in expending, can best advance the church's profit. Besides, the neighbour parishes at those times lovingly visit one another, and frankly spend their money together. The afternoons are consumed in such exercises as old and young folk (having leisure) do accustomably wear out the time withal. When the feast is ended, the wardens yield in their accounts to the parishioners: and such money as exceedeth the disbursement is laid up in store, to defray any extraordinary charges arising in the parish, or imposed on them for the good of the country or the Prince's service: neither of which commonly gripe so much, but that somewhat still remaineth to cover the purse's bottom."—*Carew's Survey of Cornwall*, p. 68; cited in *Brand's Popular Antiquities*, vol. i. p. 157.

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1714.] "There were no rates for the poor in my grandfather's days: but for Kingston S. Michael (no small parish) the church-ale of Whitsuntide did the business. In every parish is (or was) a church-house, to which belonged spits, crocks, &c., utensils for dressing provision. There the housekeepers met and were merry, and gave their charity. The young people were there too, and had dancing, bowling, shooting at butts, &c., the ancients sitting gravely by, and looking on. All things were civil, and without scandal. The church-ale is doubtless derived from the Αγαπαι, or love-feasts, mentioned in the New Testament."—*Introduction to the Survey and Natural History of the North Division of the County of Wiltshire, by J. Aubrey, Esq.*, p. 32. *Ibid.* p. 158.

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Letter of the Bishop of Bath and Wells to Archbishop Laud, concerning Wakes and other Feasts in Somersetshire.

1633.] "Most Reverend Father in God, and my very honourable good Lord, my humble service presented to your Grace. I received upon the 12th of October last a letter from your grace, dated the 4th of the same month; wherein your grace hath required me, by a commandment from his Majesty, to send for some of the gravest of my clergy, and such as stand best affected to the Church and government, out of the several parts of my diocese, and by them to inform myself, how the annual feasts of the dedication of their churches have been kept within their

several parishes this last year, and how free they have been from disorders. Now, according to his Majesty's pleasure and commandment herein, presently after the receipt of your grace's letter, I sent forth my letters into all the several deaneries within my diocese, for some of the better sort of clergy out of every division, part, and corner of Somersetshire, to come unto me; and so they did upon certain days appointed by me. And I find by the several answers of threescore and twelve ministers, beneficed men, in whose parishes these feasts are kept, as followeth. First, that they have been kept, not only this last year, but also for many years before, as long as they have lived in their several parishes, without any disorders. Secondly, that upon the feast-days (which are for the most part everywhere upon Sundays), the service of the Church hath been more solemnly performed, and the church hath been better frequented, both in the forenoons and in the afternoons, than upon any Sunday in the year. Thirdly, that they have not known or heard of any disorders in the neighbouring towns where the like feasts are kept. Fourthly, that the people do very much desire the continuance of those feasts. Lastly, that all these ministers are of opinion, that it is fit and convenient these feast-days should be continued, for a memorial of the dedication of their several churches; for the civilizing of the people; for their lawful recreation; for the composing of differences by occasion of the meeting of friends; for the increase of love and unity, as being feasts of charity; for the relief of the poor, the richer sort keeping then in a manner open house: and for many other reasons.

"This is the sum of their free and voluntary answers, which I have in writing under their own hands, and will be ready to shew if they be required: which course I took, because it might not be given out hereafter by those who condemn these feasts, that I did mistake either their words or their meaning. And I do verily believe, that if I had sent for an hundred more of the clergy within my diocese, I should have received the same answer from them all; because not one of those ministers who appeared before me (although they are almost all of them as yet strangers unto me, and most of them strangers one to another,) varied in the substance of his answer from the rest; nay, most of them agree in their very phrases and words, and yet all of them gave their answers severally. So that I may liken these seventy and

two ministers in this matter unto the *Septuagint*, or seventy-two interpreters, who agreed so soon in the translation of the Old Testament.

"Now, as I have made a true report of the answers of these ministers, so I desire to set down some observations of my own, which I have collected out of their answers.

"I find, that throughout Somersetshire, there are not only feasts of dedication, but also in many places church-ales, clerks'-ales, and bid-ales. The feasts of dedication are more general, and generally called feast-days; but in divers places they are called revel-days. They are not known amongst the ignorant people by the name of feasts of dedication; but all scholars acknowledge them to be in the memory of their several dedications, and some ministers of late have taught them [the people] so. Divers churches here are dedicated to the Holy Trinity, and they are kept upon Trinity Sunday; but almost all those feasts which are kept in memory of the dedication of churches unto Saints, are kept upon some Sundays, either before or after the Saints'-days, because (as I conceive) on the week-days the people have not had leisure to celebrate these feasts. And I find that almost all the feasts of dedication are kept in the summer time, between our *Lady-day* and *Michaelmas*, because that time of the year is most convenient for the meeting of friends from all places. In some places they have solemn sermons preached by divines of good note, and also Communions upon their feast-days; and in one place in this county, the parish holds land by their feast. And one minister (who hath been a great traveller) hath inserted in his answer, that in some reformed churches, namely in Switzerland, these feasts of dedication are observed.

"I find also, that the people generally would by no means have these feasts taken away; for when the constables of some parishes came from the assizes about two years ago, and told their neighbours that the Judges would put down these feasts, they answered, that it was very hard if they could not entertain their kindred and friends once in a year, to praise God for His blessings, and to pray for the King's Majesty, under whose happy government they enjoyed peace and quietness: and they said they would endure the Judges' penalties rather than they would break off their feast-days. It is found also true by experience, that many suits in law

have been taken up at these feasts by mediation of friends, which could not have been so soon ended in Westminster Hall. Moreover, I find that the chiefest cause of the dislike of these feasts among the preciser sort, is because they are kept upon Sundays; upon which they would have no manner of recreation, nay, neither roast nor sod. And some of the ministers who were with me have ingenuously confessed, that if the people should not have their honest and lawful recreations upon Sundays after Evening prayer, they would go either into tippling-houses, and there upon their ale-benches talk of matters of the Church or state, or else into conventicles.

"Concerning *church-ales* I find, that in some places the people have been persuaded to leave them off; in other places they have been put down by the judges and justices, so that there are very few of them left: but yet I find, that by church-ales heretofore, many poor parishes have cast their bells, repaired their towers, beautified their churches, and raised stocks for the poor; and not by the sins of the people (as some humourists have said), but by the benevolence of people at their honest and harmless sports and pastimes; at which there hath not been observed so much disorder as is commonly at fairs and markets.

"Touching *clerk-ales* (which are lesser church-ales) for the better maintenance of parish-clerks, they have been used (till of late) in divers places, and there was great reason for them; for in poor country parishes, where the wages of the clerk is very small, the people, thinking it unfit that the clerk should duly attend at church, and lose by his office, were wont to send him in provision, and then feast with him, and give him more liberally than their quarterly payments would amount unto in many years. And since these have been put down, some ministers have complained unto me that they are afraid they shall have no parish-clerks, for want of maintenance for them.

"There is another kind of public meeting, called a *bid-ale*, when an honest man decayed in his estate is set up again by the liberal benevolence and contribution of friends at a feast: but this is laid aside almost in every place.

"But I fear I have wearied your grace with this impertinent discourse of Country Feasts: yet, while I am in this discourse of feasts, I may not forget one thing wherein I have been

desired by a grave and learned divine, dwelling near Taunton, to move your grace; and that is, that your grace would be a means that the Judges, in their Lent circuit, might not sit and condemn people on that great feast-day of the *Annunciation*.

"And so, having carefully endeavoured to perform his Majesty's commandment, I cast myself down at his Majesty's feet, humbly begging his gracious pardon if I have erred in any point: and I desire no longer to live than I may be able to do GOD and his Majesty service in the Church; which, although other bishops can perform with greater abilities than myself, yet none shall perform the same with more readiness, diligence, and fidelity, than I will do. And so praying for the continuance of your grace's health and happiness, I leave your grace to GOD's blessed protection, and humbly rest,

"Your Grace's ever to be commanded,

"GUIL. [PEIRS] BATH AND WELLS.

"*Wells, 5th Nov.* 1633." *Canterbury's Doom*, pp. 141–143.

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Dedication Feasts still celebrated.

1844.] "Many villages in the more northern part of our land, perhaps also in the south, still celebrate their annual wake or feast, as it is termed; that is, the anniversary of the consecration of their beloved and antique church: once one of the gladdest, holiest days in the year's long course, now too often degenerated into a season of mere irreligious debauchery, but yet containing within itself the seeds of better things—the dim memorials of old feeling, which, if tenderly nursed, may yet spring up into an abundant harvest of holy thoughts. A few summers ago I was journeying through Yorkshire, and spent a Sunday at Ripon. A beautiful day it was, and the sun shone bright on the grey Minster of that quiet city: and this day was the anniversary of the dedication of that famous church by S. Wilfrid, nigh twelve centuries ago, still called Wilfrid Sunday, still observed as a season of universal rejoicing: and in the walls of that late-made Cathedral church I first heard the praises of that great Saxon Saint proclaimed by him who then and still occupies the decanal stall.....The dedication feasts of churches have in two or three instances of late been revived, and we doubt not with the happiest effect."—*Essays, by Alexander James Beresford Hope, M.A., M.P.*, pp. 43, 44. small 8vo. 1844.

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The Celebration of the "Feast of Dedication" revived at S. James's, Enfield.

1843.] "On the anniversary of the festival of S. James, the celebration of the dedication of the church of S. James [Enfield] was observed there last week as a public holiday, as was anciently the case throughout the kingdom. The attempt to revive this custom in the same religious spirit in which it formerly originated, deserves especial notice; for puritanism has entirely destroyed the remembrance of such events among us, and for two entire centuries the real village-wake has been a thing unknown.....After a public breakfast at the parsonage, the clergy, vested in surplices and stoles, formed in procession, and moved towards the church, headed by a boy in surplice, carrying a square silk banner, displaying a white cross upon a red field. The church was hung with garlands; and numerous banners with religious devices were ranged along the western gallery, amongst which was a very beautiful one of cloth of gold, with the Holy Name upon it in crimson velvet. The altar was solemnly ornamented with its own peculiar plate, the elements for the Holy Communion being placed upon the table of prothesis. Service commenced at half-past ten, the rector, the Rev. A. B., with the epistler and gospeller, the Revs. C. D. and E. F. taking their seats within the rails; the remaining clergy were seated stall-wise..... The prayers were intoned by the curate, the Rev. G. H., assisted by the choir. The lessons were read from a lettern, by the Revs. I. K. and L. M. The services throughout were performed with the most exact propriety. One point of order, which is very much neglected, calls for notice. Before beginning the Gospel, the Rev. E. F. crossed the altar to the north side, where a lettern was placed..... The sermon, unencumbered by collect and the usual tiresome formalities, was preached by the Rev. N. O., of Trinity College, Cambridge. The Holy Eucharist was afterwards celebrated, the alms being collected by two deacons. Service being ended, the children of the schools formed into rank in the church-yard, carrying garlands; boys in surplices, bare-headed, carrying crosses and banners, followed by the clergy and a long line of laymen in orderly procession, for the school-rooms, about a mile distant. As the procession moved slowly along the road, the Litany was solemnly chanted by priests and people. After dining at the rectory

the company returned to the school-rooms, and were addressed by the Rev. A. B.....The children sang a ballad written for the occasion by the Rev. E. F.....After music, examination, prize-giving, and speeches, the company and children dispersed into the large field at the back of the school-rooms. Here the rest of the afternoon and evening were spent in sports and merriment, the clergy taking an active part in promoting and directing it. There were games of every variety, and for all ages.....A bonfire...with fire-works, closed the evening. The children were then assembled in the school-room to receive the benediction, and dispersed to their homes. The above is a very feeble description of a day, which all who were present will long remember. The proceedings were well sustained; the more difficult parts, such as the procession, were directed by men versed in antiquity, and were entirely free from the vulgarity which generally characterises such things in modern times, &c."—*English Churchman*, cited in "*How shall we Conform to the Liturgy?*" pp. 327–329, *note*, 2nd edit.

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Rush-bearing.

"It appears that in ancient times the parishioners brought rushes at the feast of dedication, wherewith to strew the church; and from that circumstance the festivity has obtained the name of RUSH-BEARING, which occurs for a country wake in a Glossary to the Lancashire dialect."—*Brand's Popular Antiquities*, vol. II., p. 2.*

* See antè, p. 185, Extract 389; and *Hone's Table-Book*, vol. II., pp. 277, 278. —EDD.

Adoration towards the Altar.

(*Resumed from page* 63).

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Enjoined by Bishop Andrewes.

*Temp. James I.**] "*Then shall the Priest rehearse distinctly all the Ten Commandments.*] The Priest, after the collect, descends to the door of the Septum, *makes a low adoration towards the altar;* then turns to the people, and standing in the door readeth the Ten Commandments (as from GOD), while they lie prostrate to the end, as to GOD speaking ..... *Then shall follow the Collect.*] *Bowing as before,* the minister goes up to the altar and kneels down. *Immediately after the Collect, the Priest shall read the Epistle.*] Here the other Priest, or if there be none, he that executeth, descendeth to the door, *adoreth,* and then turning, readeth the Epistle and Gospel.....

"*The Epistle and Gospel being ended, shall be said the Creed.*] *Adorat,* ascendit, et legit Symbolum Nicenum, populo adhuc stante.

"*After the Creed.*] Lecta confessione Nicenâ, *the Priest adores,* then he removes the basin from the back of the altar to the fore part. The Bishop ascends *with treble adoration,* and lastly kneels down at the altar. Into his hands the Priest, from a by-standing table on the south side, reaches first the wafer-bread in a canister close covered and lined with linen. Secondly, the wine in a barrel on a cradle with four feet. These the Bishop offers in the name of the whole congregation upon the altar. Then he offers into the basin for himself, and after him the whole congregation, and so

* The year in which the above extract was written cannot be ascertained. The same may be said respecting all the "Notes" by Andrewes, Cosin, &c. in Nicholls' *Commentary.* The date "1711" was inadvertently affixed to a paragraph by Cosin (antè, p. 187), which must have been penned at least forty years previously, as Cosin departed this life, January 15, 1671. Scarcely more correct is the date "circa 1636," appended to the citations antè, pp. 142, 144. These, and the extract at p. 187, form part of certain "Notes" written, as Nicholls states, in an interleaved Common Prayer-Book, *printed* in 1636. Whether the "Notes" were inserted in this Prayer-Book at the time of its publication, or whether subsequently, and at what period, is not known.—EDD.

betake themselves to their proper and convenient place of kneeling; Bishops and Priests only within the *Septum*, deacons at the door, the laity without, the Priest meanwhile reading the peculiar sentences for the Offertory, *Solis ministerio sacro deditis ad altare ingredi et communicare licet*, Conc. Laod. Can. 19.

"*Then the Priest standing up shall say* THE PRAYER OF CONSECRATION.].....Here the Priest, *having made adoration*, poureth water upon the napkin ready for that purpose, and cleaneth his hands: mysticè respiciens illud Psalmi, *Lavabo in innocentiâ manus meas, et sic introibo ad altare* DEI, &c.....Moraliter et decorè, uti cum magnatibus accubituri sumus. Posteà panes è canistro in patinam ponit. Dein vinum è doliolo, adinstar sanguinis erumpentis in calicem haurit. Tum aquam è triconali scypho immiscet. Postremò omnibus ritè, et quam fieri potest decentissimè atque aptissimè compositis, stans pergit et peragit. In rariore solemnitate hîc pergit episcopus et consecrat.....

"*Then shall be said or sung*, Glory be to GOD on high.]..... Here the congregation ariseth, and *having made their adoration*, they go towards their seats to a little private devotion. In their way, at the foot of the choir, stands the *Cippus Pauperum*, into which every man puts a small piece of silver; whilst the Priest, standing still at the altar, readeth the exhortatory sentences for alms, *ut suprà*. When all are composed in their seats, he proceeds to the blessing."*—*Bp. Andrewes' Notes in Nicholls' Commentary*, pp. 38–52.

* The above "Notes" by Bishop Andrewes are very interesting and important. They shew how the Holy Eucharist was celebrated by that great Prelate, and (as may be fairly inferred) wherever his influence extended; and how closely he adhered, in cases where the Rubrick in the English Communion Office was silent or doubtful, to the ritual directions in the Liturgy of the Western Church. Do not the practice and injunctions of so great a ritualist as Andrewes, confirm the opinion expressed in our "Introduction," that "it never was the intention of the compilers of our present services, that their work should be considered as a new fabrick, but as a reformation of the existing system: consequently, many things then in actual use, and always intended to be retained, were not expressly commanded, any more than they were distinctly forbidden, in the new rubrick"? Certain it is (as the last and preceding extracts prove) that a number of ceremonies and usages practised in the Mediæval English Church, and neither required nor forbidden in the new rubrick, were retained after its enactment by many and not the least distinguished of the Anglican Clergy, till the whole Church system was violently interrupted by the Great Rebellion.—EDD.

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Practised by Archbishop Laud at the Consecration of S. Katharine Creed Church, London.

1630.] "S. Katharine's Creed-church in London being repaired only by the parishioners, not new built from the ground, when Montaigne was Bishop of London, and the church thought holy enough by him without any new consecration, not requisite in such a case by the very Canon law; this popish Prelate [Laud], succeeding Montaigne in the Bishoprick of London, suspended this new repaired church for a time from all Divine service, sermons, and sacraments, till it was re-consecrated by himself; of which he writ down this special memorial with his own hand in his *Diary*, read in the Lords' House, in manner following:—'January 16, 1630. Sunday. I consecrated S. Katharine Creed-church in London.' In what a popish, ridiculous bedlam manner, was thus attested upon oath by M. Willingham, a parishioner there, who then took special notes of all the passages in short-writing, thinking some good use might be made thereof in after times; the particulars whereof he thus expressed:—'The Archbishop (then of London) on the 16th of January, 1630, being the Lord's day, came in the morning about nine of the clock in a pompous manner to Creed-church, accompanied with Sir Henry Martin, Dr. Rive, Dr. Duck, and many other high-commissioners and civilians. There being a very great concourse of people to behold this novelty, the church-doors were guarded with many halberders. At the Bishop's approaching near the west door of the church, the hangbies of the Bishop cried out with a loud voice, 'Open, open, ye everlasting doors, that the King of glory may enter in;' and presently (as by miracle) the doors flew open, and the Bishop, with three or four great Doctors and many other principal men, entered in; and as soon as they were in the church, the Bishop fell down upon his knees with his eyes lifted up, and his hands and arms spread abroad, uttering many words, and saying, 'This place is holy, and this ground is holy. In the name of the Father, the Son, and the Holy Ghost, I pronounce it holy:' and then he took up some of the earth or dust, and threw it up in the air (as the frantic persecuting Jews did when they were raging mad against Paul). This was done in the great middle aisle several times as they came up eastward towards the chancel, which chancel was then paved. When they approached near to the rail and Lord's Table,

unto which was an ascent of two or three steps, *the Bishop lowly ducked and bowed towards it some five or six times:* and returning, went round about the church in procession on the inside thereof, they saying the 100th Psalm, and after that the 90th Psalm, (prescribed in the Roman Pontifical for this purpose, p. 262,) and then this prayer:

'LORD JESUS CHRIST, Who art the Eternal Word, of Thy Eternal Father, GOD ALMIGHTY to be blessed for ever, and diddest at first, in the beginning of time, create man out of the dust of the earth, to restore and repair in him the ruin and fall of angels: and when, as he by transgression had lost his original state, diddest, according to Thy threatening, return him again unto his dust, but so, that he should not perish everlastingly, but should in due time, by an omnipotent power, be raised again out of the earth; and therefore, in assurance of the resurrection, the bodies of men, the work of Thine own hands, are in this place to be deposited in their sepulchres, graves, or vaults, as in a repository or resting-place, until the end of all things, when the mighty Archangel shall sound his last trumpet, with *Rise ye dead and come to judgement;* accept, we beseech Thee, this our holy service, who do give and consecrate this beautiful church unto Thee; and we separate it unto Thee and Thy Church, as HOLY GROUND, not to be profaned any more to common use. This we beseech Thee to accept at our hands, for CHRIST JESUS' sake, &c.'

Then was read aloud the 23d chapter of Genesis, which being read, then followed another prayer, taken almost verbatim out of the Roman Pontifical, beginning thus:

'Merciful GOD, the resurrection and the life of all that trust in Thee, we most humbly entreat Thee to vouchsafe us of Thy grace, that all those Thy servants who from henceforth shall come into, or be interred within the circuit of this holy and sacred place, now by our service HALLOWED unto Thee, may so lead their lives in Thy fear, that they may leave them in Thy favour; and that their bodies resting in their sepulchres in this church in peace, until Thy coming unto judgement, may rise again unto immortal life, and live with Thee for ever in those glorious mansions of eternity. Hear us, O SAVIOUR, for Thy Passion's sake; hear us, O FATHER, for Thy CHRIST'S sake; hear us, O Sanctifying SPIRIT, for Thy comfort's sake, Who livest and reignest one GOD, &c.' Then 'The peace of GOD' followed, &c.

After all this, the Bishop betook himself to sit under a cloth of state, in an aisle of the chancel near the Communion-table; and taking a written book in his hand, (in imitation of the Roman Pontifical and the Council of Trent's decrees therein cited, p. 247 &c.,) he pronounced many curses upon all those who should hereafter anyway profane that holy and sacred place, by any musters of soldiers, or keeping any profane law courts, or carrying burdens through it. At the end of every curse (which were some twenty or thirty in number) he bowed himself lowly towards the east or Table, saying, 'Let all the people say, Amen.' When the curses were ended, he then pronounced the like number of blessings to all those who had any hand in the culture, framing, and building of that holy, sacred, and beautiful church, and pronounced blessings to all those that had given any chalices, plate, ornaments, or utensils, and that should hereafter give any. At the end of every blessing, he also bowed down himself towards the east, saying, 'Let all the people say, Amen.'

After this followed the sermon ..... After the sermon, which was but short, the Bishop and two fat Doctors consecrated and administered the Sacrament, with a number of bowings, duckings, and cringings, in manner following.

At first, when the Bishop approached near the Communion-table, he bowed his nose very near the ground some six or seven times. Then he came to one of the corners of the table, and there bowed himself three times; then to the second, third, and fourth corners, bowing at each corner three times: but when he came to the side of the Table where the bread and wine was, he bowed himself seven times; and then, after the reading of many prayers by himself and his two fat chaplains, (which were with him, and all this while were upon their knees by him in their surplices, hoods, and tippets,) he himself came near the bread, which was cut and laid in a fine napkin, and then he gently lifted up one of the corners of the said napkin, and peeped into it till he saw the bread, (like a boy that peeped after a bird's nest in a bush,) and presently clapped it down again, and flew back a step or two, and then bowed very low three times towards it and the Table: when he beheld the bread, then he came near and opened the napkin again, and bowed as before. Then he laid his hands upon the gilt cup, which was full of wine, with a cover upon it. So soon as he had pulled the cup a little nearer to him, he let the cup go, flew back, and bowed again

three times towards it. Then he came near again, and lifting up the cover of the cup, peeped into it, and seeing the wine he let fall the cover on it again, and flew nimbly back and bowed as before. After these and many other apish antic gestures, he himself received, and then gave the Sacrament to some principal men only, they devoutly kneeling near the Table. After which, more prayers being said, this scene and interlude ended."—*Canterbury's Doom*, pp. 113, 114.

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"The second charge was the consecration of two churches in London: S. Katharine Cree-church, and S. Giles'-in-the-Fields. The witnesses two. 1. The first witness was one Mr. Willingham; and he says, 'that I came to these churches in a pompous manner:' but all the pomp that he mentions is, that Sir Henry Martin, Dr. Duck, and some other of the Arches, attended me, as they usually do their Diocesans on such solemnities. He says, 'he did curiously observe what was done, thinking it would one day be called to an account, as now it is.' So this man (himself being judge) looked upon that work with malevolent eye; and GOD preserve him from being a malicious witness. He says, that at my approach to the church-door was read, 'Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in.' (Ps. xxiv.) And this was urged over and over as a jeer upon my person. But this place of Scripture hath been anciently used in consecrations; and it relates not to the Bishop, but to GOD ALMIGHTY, the true King of Glory, who at the Dedication enters by His servant to take possession of the house, then to be made His. He says, 'that I kneeled down at my coming in, and after used many bowings and cringings.' For my kneeling down at my entrance, to begin with prayer, and after to proceed with reverence, I did but my duty in that; let him scoffingly call it *cringing*, or *ducking*, or what he please. He says farther, 'that at the beginning I took up dust, and threw it in the air, and after used divers curses.' And here Mr. Prynne put Mr. Nicholas in mind to add, that *Spargere cinerem* is in the Form of Consecration used in the Pontifical. And Mr. Brown, in his summary Account of my Charge, laid the very consecration of these churches as a crime upon me; and insisted on this particular. But here my answer

to all was the same: that this witness had need look well to his oath; for there was no throwing up of dust, no curses used throughout the whole action. Nor did I follow the Pontifical, but a copy of learned and reverend Bishop Andrewes, by which he consecrated divers churches in his time; and that this is so, I have the copy by me to witness, and offered them to shew it..... He says also, 'that I did pronounce the place holy.' I did so; and that was in the solemn Act itself of the consecration, according to the usual form in that behalf. And no man will deny, but that there is a *derivative* and a *relative* holiness in places, as well as in vessels, and other things dedicated to the honour and service of God. Nor is any thing more common in the Old Testament; and 'tis express in the New, both for place and things. (1 Cor. ix.) Then it was urged at the bar, 'that a prayer which I used was like one that is in the Pontifical.' So in the Missal are many prayers like to the collects used in our English Liturgy; so like, that some are the very same, translated only into English; and yet these confirmed by law. And for that of Psalm xcv. *Venite procidamus, &c.*, there also excepted against, that hath been of very ancient use in the Liturgies of the Church..... The second witness was Mr. Hope. He says, 'that he agrees with the former witness, and saw all, and the throwing up of the dust,' &c. Since he agrees with the former witness, I give him the same answer.....Lastly, he said, 'they were not new churches.' Let him look to his oath again; for 'tis notoriously known they were both new churches, built from the ground; and S. Giles's not wholly upon the old foundation."—*Archbishop Laud's Defence, Troubles, &c.* pp. 339–341.

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Practised by Churchmen.

Circa 1630.] "The third change is in the worship of God; which they go about to turn inside outward, placing the true worship, which is in spirit and in truth, in a will-worship of man's devising, consisting in some external compliments and gesticulations, as cringing and crouchings, bowing or standing upright at some scriptures more than at others; also a punctual observance in these formalities, *as in bowing* to the Name of Jesus, *to the Communion-table, or rather altar*, as to the Mercy-seat, as they teach in their

books: praying with their faces toward the east, thus tying GOD to a fixed place: standing at reading of the Gospel, and the like."—*For* GOD *and the King, &c.*, pp. 128, 129.

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Ibid.] "They *which are given to change* do not fear the LORD. And yet who make fairer pretence (in their kind of way) of religion, devotion, and the fear of GOD? How holy would they seem to be in their new guise of devotion, and in a curious formality, and punctual observance of their holy rites, as in a lowly bowing at the Name of JESUS, *in an humble adoration to the altar*, in standing bolt upright at the *Gloria Patri*, and at the Gospel, and the like? Would not the world believe these men to be very regular, very religious, devout, holy? Surely, if true religion and holiness stood in outward rites of man's devising, and in false shows and will-worship, in a kind of courtship, in a compliment, in a congee, in making of a leg, in bowing of the body, or the like, these were very religious men."—*Ibid.* p. 98.

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Practised by Ferrar at Little Gidding.

1635.] "At the entering thereof [the church] he made a low obeisance; a few paces further, a lower; coming to the half-pace (which was at the east end, where the Tables stood) he bowed to the ground, if not prostrated himself."—*Letter of Edward Lenton, &c. Wordsworth's Ecclesiastical Biography*, vol. v. p. 256.

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Enjoined in S. Mary's College, Winchester.

Ibid.] "Item, That such reverence be used in your chapel, both in your access thereunto and recess therefrom, and also in service time, as is practised in cathedral churches, and is not dissonant to the Canons and Constitutions of the Church of England."—*Orders enjoined to be observed in the College of S. Mary, Winchester. Wilkins' Concilia*, vol. iv. p. 518.

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Required by Archbishop Laud at Oxford and Cambridge.

1637.] "But see the Prelate of Canterbury in his ordinary garb, riding from Croydon to Bagshot, with forty or fifty gentlemen well mounted attending upon him; two or three coaches with four and

six horses a-piece in them, all empty, waiting on him; two or three dainty steeds of pleasure, most rich in trappings and furniture, likewise led by him: and wherever he comes his gentlemen-ushers and his servants crying out, 'Room, room, for my Lord's grace! Gentlemen, be uncovered, my Lord's grace is coming!'.....Now what, I pray, could be done more to the King's Majesty, or Queen, or the Prince of Wales, or to the royal blood?

"Behold him, I beseech you again, not only in his journies out, but in his hourly passing from Lambeth to the Court; and look upon his attendance and train, and the reverence the King's household and all men give unto him; and listen to the crying out of his waiters to the people for the making of him way, and to be uncovered; and you would think it were the King himself if you saw not the Priest.

"Again, if you should meet him coming daily from the Star-chamber, and see what pomp, grandeur, and magnificence he goeth in, the whole multitude standing bare wherever he passeth, having also a great number of gentlemen and other servants waiting upon him, all uncovered, some of them carrying up his tail.....others going before him, and calling to the folk before them to put off their hats and to give place, crying, 'Room, room, my Lord's grace is coming!' Tumbling down and thrusting aside the little children a-playing there, flinging and tossing the poor costermongers' and souce-wives' fruit and puddings, baskets and all, into the Thames (though they hindered not the passage), to shew the greatness of his state and the promptitude of their service; to the utter undoing and perishing of all those already indigent creatures:—I say you would think, seeing and hearing all this, and also the speed and haste they make, that it were some mighty proud Nimrod, or some furious Jehu running and marching for a kingdom, rather than a meek, humble, and grave Priest. Which spectacle, though in itself merciless, yet one can scarce keep from laughter to see the drollery of it, and considering the whole passages of the business with the variety of the actions, hearing on the one side the noise of the gentlemen crying 'Room,' and cursing all that meet them, and that but seem to hinder their passage; and on the other side, seeing the mourning and lamentation the women make, crying out, 'Save my puddings, save my codlings, for the LORD's sake! the poor tripes and apples in the mean time swimming like frogs about the Thames,

making way for his grace to go home again: on the other side, hearing the diversity of all men's discourse concerning the pride, arrogancy, barbarousness, and cruelty of the Prelates; it would, I say, move laughter to men though disposed otherwise to seriosity. Most certain it is, his most excellent Majesty goeth not in greater state, neither doth he suffer such insolency to be done to his poor subjects, wherever he becometh. And this, I say, is the ordinary deportment of the Prelate.

"But how magnificent and glorious will this man be, think you, good madam, when he goeth in state and in great power to Cambridge and Oxford, in his metropolitical rogation and perambulation, and with a rod in his hand in the schools to whip those naughty scholars that will not learn well their lesson of conformity; and those lewd and wicked boys that will not be reverend at devised service, nor will not *cringe to the altar*, nor turn their faces to the east, nor *worship the Communion-table*, nor cap and crouch at the naming of the letters and syllables of JESUS, and do all other ecclesiastical and tumultuous drudgeries. I am persuaded there will be mighty state, and crying out, 'Room for my Lord's grace! Gentlemen and scholars, be uncovered! put off your hats and caps and be hanged! my Lord's grace is coming! my Lord's grace sees ye!'"—*The Litany of John Eastwick, Doctor of Physick. A Book very useful and profitable for all good Christians to read, for the stirring up of devotion in them, &c.* pp. 5, 6, 4to. 1637.

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"Advanced" by the Caroline Bishops.

Ibid..] "Whether or no the Prelates be not advancers of altars, and crucifixes, and place-worship, ceremony and bread-worship, and such trash, let the kingdom judge. And all these are popery, save the worship of altars; for the defendant never yet saw the papists so basely idolatrous as to worship a naked altar. Indeed, where there is a crucifix on it, they bow, but never to the altar or Table alone, as he is most confident the papists themselves will acknowledge; and therefore so gross the Prelates are in their popish performances, that they exceed them in idolatry.....And, to speak the truth, they are more superstitious in all their apish performances (as all travellers know), not only in their cathedrals, but now in every parish church, than they are among the papists themselves, as all

papists will tell you with derision, who, among themselves, mock at their folly."—*The Answer of John Bastwick, Doctor of Physick, to the Information of Sir John Bancks, &c.* pp. 26, 27, 4to. 1637.

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Defended by Bishop Wren.

Circa 1640.] "To the sixth Article, this defendant answereth and denieth that the bowings and adorations which he used were superstitious gestures, or that they were dangerous examples to draw others to the like; or that they were any scandal or offence to sound, sincere, or well-affected Christians; or that his chaplains or others followed his example of bowing after the Table was set altarwise.

"But this he humbly acknowledgeth, that when he entereth into any church or chapel consecrated to GOD's service, or departeth from it; as also when he approacheth to the LORD's Table, or recedeth from it; and when in the time of Divine Service the LORD JESUS is mentioned, he performeth an adoration by lowly and reverently bowing of his body; the reason of all which he humbly offereth in the ensuing arguments.

"He began so to do by the example of that learned and holy prelate, Bishop Andrewes, now with GOD, under whom this defendant was brought up from his youth, and had depended upon him more than forty years since, who constantly and religiously practised the same upon all occasions: this defendant therefore, even then, considering with himself that the said Bishop being an ancient grave divine, of high account for his piety, knowledge, and great learning, and one who had conversed with most of those holy fathers which lived in this church at the beginning of the Reformation under Queen Elizabeth, it could not be but that he had received the same from their usage and practice.

"As his own years and studies increased he found.....the bowing before the Holy Table had been antiently used in the Church of England by the Clergy, as appeareth by the rule which the most noble lords of the Garter did set unto themselves when they began to use the same gesture under King Henry V., that they would do *in humiliter ad modum ecclesiasticorum virorum;* which usage, that it might continue still in the Church of England after the Reformation, appears out of Bishop Jewel, who, in his *Reply to Harding*, allows it for a commendable gesture, and a token of devotion, *Art.* 3, *Div.* 29;

neither was it forbidden by the Injunctions of King Edward or Queen Elizabeth, in both of which other gestures are prohibited. And as for any fear of popish superstition, Bishop Morton, in his defence of this gesture, shews that cannot be, for that the papists do only use it for their opinion of transubstantiation, and would deride us for doing it in any other respect. *Book of Sacram.* p. 463..... Civilly also he [the defendant] saw the same done at every access to the earthly Majesty, and at the recess from it *toties quoties*. And it is holden no mockery in that time, but a sign of duty and loyalty, when the King is not present, to exhibit a solemn reverence toward the chair of estate in his presence-chamber, or in the house of Parliament, or toward his Majesty's seat at Windsor Chapel and elsewhere. No more, as he humbly conceiveth, is it any superstition, but a sign of devotion and of an awful apprehension of GOD'S Divine Presence, to do Him reverence at the approach into the House of GOD, or unto the LORD'S Table.

"For this defendant professeth, that he never doth it otherwise but only in sign of his habitual intention and preparation of heart, to be ever, if it were possible, in perpetual adoration of the Majesty of GOD. But because he cannot do this, he cannot imitate the twenty-four elders, who have no rest day and night of their falling down and worshipping before the Throne, *Apoc.* 4. Nor is it possible for the weak, finite, and limited nature of man to subsist, if he should do nothing but adore: therefore he contents himself to do it as he doth both prayers and thanksgivings and spiritual rejoicings, at some special and chief times instead of the rest; and those are wheresoever his outward sense doth in some special sort put him in mind of GOD'S Divine Presence. Forasmuch then as those things which, besides that they are dedicated to the worship of GOD, do also expressly bear the Name of GOD, do thereby at the very sight of them more especially mind him of GOD'S Divine grace and Presence, therefore them he takes as the occasions and limits of the performing adoration to GOD'S eternal Majesty.

"Now churches and other consecrated places are named and called the House of GOD; therefore this defendant humbly adoreth the LORD of the House whensoever he makes entrance into that House of His.....and this he would do although there were no Table at all in the church. But yet the Communion-table being also called the LORD'S Table and GOD'S Board, therefore he is again

induced to do his adorations to GOD when he comes before it or recedes from it.....

"So then GOD is present everywhere, yet by more special promise and assistance in places dedicated to His holy worship: they are higher than other places, not by any inherent but by a relative holiness, because of the holy use unto which they do refer. In which kind, no doubt but He is also present at the Font and in the pulpits, as well as at the Table, but because the Table bears GOD'S Name, and particularly suggests the memorial of the hypostatical union of GOD and man, and of the venerable Mystery of CHRIST'S death and passion, (Bishop Jewel, *Art.* 8, *Div.* 22). Therefore this defendant limited himself to the forenamed occasions only of performing of such adoration unto the LORD ALMIGHTY." — *Bishop Wren's Answer to the Articles of Impeachment, &c. Parentalia,* pp. 80–82.

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Condemned in Metre.

Ibid.] "Lastly, the Parliament in any case
Will pull down all organs, for piping is base;
No cringing below the altar shall be,
For that is a trick of idolatry."
—*Rump Songs*, part I. pp. 8, 9. 8vo. 1661.

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Observed at Canterbury Cathedral.

Ibid.] "The petty-canons and singing-men there, sing their cathedral service in prick-song after the Romish fashion, chanting the LORD'S Prayer and other prayers in an unfit manner, in the chancel or quire of that cathedral; at the east end whereof they have placed an altar (as they call it) dressed after the Romish fashion, with candlesticks and tapers, &c., for which altar they have lately provided a most idolatrous costly glory-cloth or back-cloth; *towards which altar they crouch and duck three times at their going up to it*, to read there part of their service apart from the assembly."—*Cathedral News from Canterbury, &c.* p. 2.

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Ibid.] "One of the great canons or prebends, in the very act of his *low congying towards the altar*, as he went up to it in prayer-time, was (not long since) re-saluted by a huge mastiff-dog, which leapt

upright on him, once and again, and pawed him in his ducking saluting progress and posture to the altar, so that he was fain to call out, 'Take away the dog, take away the dog.'"—*Ibid.* p. 18.

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Practised by the Vicar of Isleworth

1641.] "That Master Grant putteth holiness in places, and therefore threatened to present the said Master Barrel, being churchwarden, for coming once within the rail about the Communion-table, for to receive the money which was collected at the Sacrament, and to put it into the poor's box, according to the rubrick; saying, 'None must come there but the Priest, for that it was holy ground.'

"That the said Master Grant *boweth to the Table* when he goeth to it to say his second Service, and at all other times as often as he goeth by it, and also when the word JESUS is named, though his face be towards the west, (when his curate names that word,) yet he then turns to the Table, or to the east, and boweth himself.

"That he hath affirmed that pictures are laymen's books, and that it is lawful to have them in churches and chapels, and hath desired the churchwarden to set up a picture of a saint in the chancel; and that he carrieth to church with him a Testament full of crucifixes and pictures.

"That he hath affirmed that he had rather hear an organ (ten to one) in the church than singing of Psalms, which scoffingly he called 'Hopkins his jigs,' and commanded the clerk not to read them in the church, so that the unlearned could not sing; and further threatened to present the churchwarden if he would not present one who on Sunday read the psalm to one who stood near him.....

"That he said, 'That all good fellowship was laid aside in the parish, but he will bring it in again and maintain it, and would have wine and tobacco for all that would come to his vicarage on Sundays after prayers:' and he doth make it good, harbouring there, at such times, the deboist sort, tippling."—*The Petition of the Inhabitants of Isleworth against William Grant, &c.* pp. 3, 5, 4to. 1641.

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Practised by the Rector of S. Giles'-in-the-Fields.

Ibid.] "We live under the pastoral charge of one William Haywood [or Heywood], Doctor of Divinity.....whose church discipline

is superstitious and idolatrous; manifested by strange antic gestures of cringings and bowings; by using and approving of many antiquated, obsolete, and popish ceremonies, both in the administration of the Holy Sacrament of the LORD'S Supper, and in other holy duties, contrary to the laws established within this realm; in whose parish church [S. Giles's-in-the-Fields] aforesaid are set up crucifixes and divers images of saints; and likewise organs, with other confused music, hindering devotion, are maintained to the great and needless charge of the parish.....The said church is divided into three parts: &c. [see antè, p. 69, extract 151]. In the exterior acts of administering the Sacrament, for the preparation to this duty, the said Doctor and the subdeacons do all go from the body of the said church unto the west end: being there clothed according to their order, some in scarlet, silk, and fine linen, they bend their course towards the east, every one at their first entrance saluting the church-door with low congies; then they all move to the middle of the church, where they all *duck down towards the east*, then they all advance to the beautiful gate, where they stand. Then, every one bowing to the ground three several times as they go, they enter into the *sanctum sanctorum*, in which place they read their second service; and it is divided into three parts, which is acted by them all three, with change of place and many *duckings before the altar*, with divers tones in their voices, high and low, with many strange actions by their hands, now up, then down. This being ended, the Doctor takes the cups from the altar and delivers them to one of the subdeacons, who placeth them upon a side-table. Then the Doctor kneeleth to the altar, but what he doth we know not, nor what he meaneth by it. This dumb devotion being ended, and the altar more holy, the cups are returned to him in the same manner as he gave them, which the Doctor receives kneeling, and so doth he place them upon the altar, *with great adoration*, in the bending of his body and in touching each of them with his finger. The bread being set upon a plate, and some of the wine poured into a bowl, all are covered with a fine linen cloth, which cloth hath the corners laid in the figure of a cross. This being ended, he continues in his dumb devotion on his knees towards the east, his back being towards the people. He taketh money out of his pocket, and layeth it on the ground for a time, and then he taketh it up and offereth it, being on his knees, with a very great bending of his body towards the altar; which gift is reserved in a basin only

for that use. In these dumb devotions of his, the organs play in a doleful low tune. When this is finished, the Doctor begins the consecration, which being ended, the number of *beckings, bowings, and bendings by him and the subdeacons before the altar,* are impious, ungodly, and abominable to behold.....His altar stands decked continually, week-days and all, and mewed up within the screen and rails. Some of the parishioners desiring to receive the Sacrament in their pues, were denied it, and sent away without it, and he forceth all to come up to the rails."—*The Petition and Articles exhibited in Parliament against Dr. Haywood, by the Parishioners of S. Giles'-in-the-Fields,* pp. 3–9, 4to. 1641.

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Ibid.] "Here are many untruths couched together. The *sanctum sanctorum,* and the subdeacons, and the beautiful gate, are all terms of these men's own invention. The Doctor never so called them, nor any by his approbation. The screen, a fair ornament of the church, and great honour to that religious lady who bestowed it, was assigned where to stand by the parishioners, nor can it be placed conveniently but where it now is. The Doctor neither persuaded the making of the screen, nor contributed a penny towards it, nor knew of what fashion it would be, nor was present in the parish when it was set up. The ornaments of the Holy Table, the silk curtains, carpet, covering, books, and much plate, were all the pious gift of the same honourable lady which bestowed the screen: and being for the decency of God's service, and well accepted of by the parishioners, the Doctor had no reason to refuse them. As for the crucifix, organs, and church music mentioned in the petition, they were long before Dr. Haywood's coming. There is no desk upon the Lord's Table, only a little stay to hold up the plate, nor any such pictures on the books as the petitioners speak of. For the ceremonies used in administering (the scornful description whereof, and his abusive wit that drew it, the Doctor much pities) they were none of them invented, nor new brought up, by Dr. Haywood. His pattern he had from his Majesty's Chapel not far from that place."—*An Answer to a lawless Pamphlet entitled 'The Petition and Articles exhibited in Parliament against Dr. Haywood, &c.' by R. R. M.,* pp. 14, 15, 4to. 1641.

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Stigmatised as "Popish."

Ibid.] "The [Romish] rubrick of bowing before the paten and chalice, or Hosty, thereof we have not a word; but punctually our men practise it, giving four *inclinaboes* to the Elements before the act of receiving: the other rubrick for the people's prostration at the elevation of the Hosty they cannot be against, sure their practice is *to bow most lowly to the place where the Hosty uses to lie.*"—*A Parallel or Brief Comparison of the Liturgy with the Mass-Book, &c.*, pp. 90, 91.

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Ridiculed by the Profane.

Ibid.] "As for the robes, gestures, and utensils ecclesiastick, what is a canonical coat but a woollen smock; or a surplice but an over-wide linen smock; and is a habit quite contrary to a plain text that men should not put on women's apparel: what are the ornaments of the altar but images of gold and silver in the form of candlesticks and embossed books, and *the cringes and bowings* but sacrifices of dexterous hamstrings thereto?"—*The Vindication of the Separate Brethren of the Spirit, against a Libel called the Resolution of the Roundheads*, p. 5, 8vo. 1641.

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Adoration towards the East a prevailing Practice.

1746.] "I might also have asked you, sir, to what oriental deity you pay your devoirs, when, from the north, the south, the west, the worshippers in your Church, on certain solemn occasions, turn reverently towards the east and make their peculiar honours..... This worshipping towards the east is not, I think, ordered by any canon of the Church which is now generally received; but it is (if I mistake not) its common and prevailing practice."—*Towgood's Dissent from the Church of England fully justified*, pp. 103–4, 8vo. 1787.

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Adoration towards the Altar observed by George III.

1787.] "*Monday, Jan.* 1*st.* The King was to make an offering as sovereign of the Garter. He was seated in the Dean of Windsor's stall, and the Queen sat by his side. The Princesses were in the opposite seats, and all of them at the end of the church. When the

service was over, the Offering ceremony began. The Dean and the senior Canon went first to the Communion-table: the Dean then read aloud, 'Let your light so shine before men, &c.' The organ began a slow and solemn movement, and the King came down from his stall, and proceeded with a grave and majestic walk towards the Communion-table. When he had proceeded about a third of the way, he stopped and *bowed low to the altar:* then he moved on, and again, at an equal distance, stopped for the same formality, which was a third and last time repeated as he reached the steps of the altar. Here he made his offering, which according to the order of the original institution was £10. in gold and silver, and delivered in a purse: he then knelt down and made a silent prayer, after which, in the same measured step, he returned to his stall, when the whole ceremony concluded by another slow movement of the organ."—*Madame D'Arblay's Diary*, vol. III. pp. 269, 270. 8vo. 1842.

Lambeth Fair.

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" Wherein is sold
Ceremonies all
Both new and old."

" No sooner was the sable darkness past,
And Sol his eye on our horizon cast,
By whose bright beams those clouds dispersed were
Which did benight the land with horrid fear;
But presently the people heard strange fables,
The Bishops went to Lambeth with their bables,
Where a new Fair was lately consecrate
For popish garments, that were out of date:
And when their shops and stalls and booths were made,
With all things fitting for that holy trade,
O' th' tops o' th' standings all, for fear of evil,
Were crosses set, to scare away the devil.
With might and main the people 'gan to flock,
And all were present there by nine o'clock:

The Clerk o' th' Fair was presently bespoken
To give them liberty their stalls to open;
To keep out thieves the keeper's place he deems,
But keeper he was run away it seems:
'Well, let him go,' the Bishops cried, 'what then?
We have a nimble and quick-sighted *Wren*,
Who when he comes can soar and fly about,
To spy, and keep the knavish rabble out.'

The Master of the Fair* was called upon,
But answer's made, he to the Tower is gone:
That he was absent it was taken ill,
But sure he went to th' Tower against his will.
'*Proclaim the Fair*,' the Bishops all they cried,
'For we dare hardly longer here abide.'
The Clerk gave leave, the Crier on a hill
Standing, began to cry with voice so shrill—
'*O yes, O yes, I do cry,*
The Bishop's trinkets who will buy?'
This being done, of Bishops all the crew
Began with speed their wearing robes to shew,
And with extended voice they all did cry—
'Come, customers, see what you lack, and buy:
Here's *vestments consecrate*, all sorts and sizes,
You may have here, if you'll come to the prices.'
'Buy a *Crucifix*,' another loud doth call,
''Twill scare the devil, and preserve your soul...
Come, buy *lawn sleeves*—I have no money took,
Here, try them on, you'll like a bishop look...
Come hither, friend, and buy this *silken gown*,
I' m sure you cannot match't in Lambeth town;
In this same gown did Canterbury's grace
At High Commission shew his graceless face'...
'Come, buy my *crosier-staff*,' another he begins,
''Tis excellent to keep dogs from your shins;
Pray, sir, let me some of your money take,
And keep this staff for its old master's sake.'

* Archbishop Laud.—Edd.

Another comes, as if his back would break,
Burden'd with *vestures*, and 'gan thus to speak:
'Trinkets I have good store within my pack—
I pray you view them, and see what you lack;
See for your love, and for your money buy,
Name what you want, I'll fit you presently.
My pack it is a wardrobe large and fair,
Wherein are *mitres*,* *caps*, rotund and square;
The rar'st Episcopals that ere you see
Are in my pack—come pray you buy of me.
Here's rich embroidered ware, choose where you please,
I have a thousand such-like knacks as these:
Buy this brave *rochet*, buy this curious *cope*,
The *tippet*, *scarf*, they all come from the Pope,
I'll sell them at a rate you cannot lose,
Or else exchange them for a pair of shoes:
I must to Rome, I can no longer stay,
I pray you buy them, I must hence away.'

Then after that, unto this jolly fair,
A little *Wren*† came flying through the air,
And on his back, betwixt his wings, he bore
A minster, stuffed with *crosses*, *altars'* store,
With sacred *Fonts*, and rare gilt cherubims,
And bellowing *organs*, chanting curious hymns,
The hallowed Host, dumb Priests, and singing boys,
With antic cringers, and a thousand toys.

* Does not the fact of mitres and (antè) "crosier-staffs" being mentioned in this satire as belonging to the Caroline Prelates, go far to prove that these ornaments were in "*actual use*" at the time it was written? A similar inference in regard to the mitre may, we think, be made from the following doggerel:—

"I appeared before the Archbishop,
And all the High Commission;
I gave him no grace,
But told him to his face
That he favour'd superstition.
Boldly I preach, hate a cross, hate a surplice,
Mitres, copes, and rochets;
Come hear me pray, nine times a day,
And fill your heads with crotchets."
The No Mad Zealot. Rump Songs, p. 239.—EDD

† Matthew Wren, Bishop of Ely.—EDD.

Thus, then, this mighty *Wren* unto the fair
Brought his cathedral pack thus stuft with ware,
The door 's wide-op't, there thousands came to see
The Romish relicks of the hierarchy—
Where all were set for sale, and at low rate,
Because they 'gan to wax quite out of date.
'Buy my high altars,' he lifts up his voice,
All sorts of *mass-books*, here you may have choice;
Here's *bells baptiz'd*, will make a dainty sound,
Pray, if you please, step in and ring them round.'

... Then cried another, 'Sir, what will you buy?
I pray step in, sir, do not so pass by.
Here's a *cathedra*, once Saint Peter's chair,
The rarest thing to buy in Lambeth Fair.
The candid *surplice* and the *wedding-rings*,
Pictures for Bibles, and such pretty things;
Here's the late *Canons*, and the new found *oath*,
To sell *et cetera* I am very loath...
Here's *Ember-weeks*, with thin-chapt *Jack-a-Lent*,
To help you at a pinch when all is spent:
Here's *Holy-days* to sport the time away,
Or *Book of Pastimes* for the Sabbath-day'...
'*Wax candles, tapers*,' another cries and calls,
'These brought I with me from Cathedral Paul's;
They'll scare the devil, and put him to flight,
When he perceives a consecrated light:
When we at matins, and at even-song were,
We had them by us then, devoid of fear;
They'll bring delight unto your eyes and nose,
They burn so clear, and smell so like a rose;
And when you think that it hath burnt enough,
Then blow it out, you shall not smell the snuff,
Or else you may on whom you will bestow it,
They'll joy to think a Bishop once did owe it'...
'Come hither, friend, another loud doth call,
I'll sell you here my *Common-Prayer Books* all'...
'I'm broke, I'm broke,' another there did say,
'Come, buy my *hoods*, I can no longer stay:

What mean ye, sirs? the day is almost spent,
Come buy my trinkets all incontinent;
Come hither, friend, the price is very small,
I'll sell my *coat*, it is canonical:
Come buy this *mitre*, sir, if you be able,
The virtue of it is inestimable;
Buy 't, sir, and wear it, and then soon, I hope,
You will rise higher, and become a Pope:
I tell you truly, had not fortune left me,
I would have kept it until death bereft me.'

It now beginning to grow towards night,
Comes a grave Doctor* running in with might;
His courage stout was somewhat now abated,
He brings his *golden slippers consecrated*,
And cries, 'Come buy these slippers here of mine,
They are emboss'd with holiness divine'...
Whilst thus the Bishops there, their guts and they,
Called to their customers to come away,
A messenger came running through the crowd,
And to the Bishops thus he spake aloud:
'Away to Rome, or Tyburn, choose you whether,
I know your shoes are made of running leather;
For all the laws o' th' land you have outrun,
And I come here to tell you what is done:
The Parliament hath pull'd your pride to th' ground,
And by the House three times y' are voted down'...
'Alas!' cried they, 'is all our labour loss?
Others get money, we have but the cross!
For we are crossed in our expedition,
And fly we must, for all Oxford's petition;
Yet, notwithstanding, herein lies our hope,
We shall be entertained by the Pope.'
With that, like men of senses quite bereft,
They ran away, and all their trinkets left,
A friend of mine to me did then repair,
Desiring me to pen this famous Fair,

* Probably Dr. Cosin, afterwards Bishop of Durham.—Edd.

Which I have done, and have it here to sell,
Come buy the 'Fair' of me, and so farewell."

Lambeth Fair, wherein you have all the Bishops' Trinkets sent to Sale, pp. 1–9, 4to. 1641.

Puritanical Charges against the Caroline Prelates and Clergy.

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1641.] "Their [the "Prelatical Clergy"] endeavours have been, as we conceive, to draw the people from immediate regard to, or dependence on, God and His will and Word, unto more, or more immediate and that necessary regard to and dependence on themselves and their power, dictates or actions, in matters of religion..... more particularly endeavouring the same in matters of Belief, Practice, or Hope. I. In matters of Belief or knowledge, whereby the people may be more easily ruled and swayed by them in all things. Their endeavours have been (as we conceive) to keep the people in ignorance of Divine things, (more than serves for a foundation of their affected sway,) and to hinder the free and full knowledge of God, and the means thereof. To which purpose, and for their own case in example, makes their—1. Teaching or insinuating that much knowledge or preaching is not needful, but rather distracting or dangerous. 2. The restraining the use of Catechism to the bare words of the common Catechism without any exposition. 3. Opposing, discountenancing, and suppressing the diligent preaching and hearing of God's Word. By—1. Prohibiting afternoon sermons on the Lord's-Day. 2. Suppressing lectures, and, where idle and unpreaching ministers are, denying to let others preach, though the people would procure one (and that) at their own charge. 3. Punishing good people for going to hear sermons at neighbour churches when none at their own; and for meeting to repeat sermons on the Lord's-Day. 4. Hindering also the full audience of sermons, and withdrawing the opinion of the use of churches for auditories, by pulling down lofts in great congregations. 5. Restraining pious and orthodox books from printing and publishing; such books

formerly licensed from reprinting (or blotting out and adding what they pleased), but allowing lascivious and idle books freely to be printed and published, which may withdraw people from diviner studies. 6. Discountenancing or disparaging canonical Scripture, countenancing and giving Divine authority to apocryphal with other human books, and to traditions. 7. Teaching and insinuating the necessity and sufficiency of implicit faith in the doctrine of the Church whereof they appropriate the name ..... II. In matters of Practice, especially of Divine worship. Their endeavours, we conceive, have been to take off men's hearts from the spiritual fervency and purity of worship (viz. the immediate direction of it to GOD), and to stay them and make them rest in outward actions, forms, and things (such as must depend on the prelates or priests, and come through their hands), or at least to make them worship GOD (idolatrously) only in and through such things; and to draw them from GOD's prescript (for the form of worship) to their own inventions, and (for the matter of obedience) to their own rules and commands. To which purpose tend, Their—1. requiring, using, and observing in Divine worship, such specious habits, ceremonies, and formalities (in the outward state and majesty whereof the sense and fancy might be amused, and the minds of the people detained from the rational part of the work), and confounding all with noise, especially in the cathedral service, which they make exemplary to all other churches. 2. Secondly, disgracing zeal and fervency of worship under scandalous names, as enthusiasm or madness: Purity in it, or the immediate direction to GOD, under the like ill names, as slovenliness, unmannerliness, presumption, &c.; and commending the contrary, under specious titles of discretion, order, decency, &c. 3. Thirdly, resolving all Divine worships into set forms as having peculiar spiritual efficacy, though of only human invention and proposal, viz. of words, even the preacher's prayer before sermon: of gestures (standing at one part, as *Gloria* PATRI, and the Gospel, other gestures at other parts, bowing at the Name of JESUS, &c.), and into Divine reverence to supposed holy places, and other outward things dependent on the prelacy and priesthood. For which—4. Fourthly, attributing special holiness to places and things by their appointment and consecrations; as if without their consecration all things were unclean, nothing fit for holy uses: and being consecrated they may never admit of common uses, though lawful, publick, necessary, and

inoffensive; or, if by such polluted, they must be re-consecrated ere used. 5. Fifthly, attributing distinct degrees of holiness to several things by special consecrations, viz. 1. To persons in several orders: the Priest holier than the Deacon, the Bishop than the Priest, &c., unto his Holiness, where only, we conceive, their comparison would rest superlative. 2. To places; viz. to churchyards one degree, to churches more, and of churches, the Mothers or Cathedrals holier than others, the Metropolitans yet more holy: and in each church the navis or body holy, the chancel more, the place of the altar with the altar, holiest of all. And to that purpose—6. Sixthly, preferring the Communion-table to the east end of the chancel, turning it to the posture and name of an altar, advancing it with new steps to it, railing it in with single or double rails, placing a canopy over it, tapers by it, crucifixes or other superstitious images upon, over, or about it, approximating peculiar parts of service to it. In all which things, as we conceive, a power is assumed as if they could confine GOD to special presence or exhibition thereof where they please; or impart spiritual virtue to outward things as they please. 7. Drawing worship or reverence to external things aforesaid, according to such supposed holiness (at least) to be directed immediately towards the same, as especially in bowing or praying towards the east, bowing to the altar upon approaches, in coming and kneeling to the rail for the Sacrament, whereto they force the people by denying the Sacrament to such as will not, and further punishing them for the neglect: for or by such things they subinduce the opinion of the corporal Presence there. All such things they have pressed by doctrine, example, and discipline, as most necessary. 8. Discountenancing the religious observation of the LORD'S-Day, in obedience to GOD; denying the morality of the fourth Commandment to leave no other ground for keeping a Sabbath than the Church's (*i.e.* their own) appointment; and enforcing the observation of their holydays and festivals, equal with, or above, the LORD'S-Day, (by punishing people for working thereon, though poor, or in harvest,) and requiring the observance of other times for fasting, as being of peculiar holiness. 9. Commanding or commending sports to the younger people, apt to make them lascivious, especially on the LORD'S-Day, whereby they may be taken off from religious exercises by vain and sensual delights: whence the great profanation of that day, especially at wakes, by them so much

commended. 10. Teaching, venting, or insinuating the necessity and sufficiency of blind obedience, either in terms, or under the names of conformity and obedience to authority, especially of the Church (*i. e.* their own authority), as binding the conscience or inner man.....III. In matters of Hope: teaching or insinuating the necessity—1. Of the outward work of Sacraments to salvation, and their conferring grace thereby, occasioning a superstitious esteem of the outward work, and resting therein, and great dishonour to the Sacraments by private administrations. 2. Of Confession of sins unto, and Absolution therefrom, by the priest. 3. Of his intercession and prayers for them, as of a mediator. 4. Of Absolution from Excommunication after death. Finally, in all things (not to enumerate more particulars), drawing near to the Romish fabrick of religion, for doctrine, worship, discipline, and orders; it being, indeed, originally (by men of their own minds) perfectly fitted to all their aforesaid purposes by the gradual corruption of, and additions to, the Christian religion [so far] as its foundations would admit; yea, by razing and defacing, or hiding some fundamentals of it, which they could not bring in square with their Babylonish machinations, and inclining to reunion with that Church as the accomplishment and establishment of their said ends. To that purpose—1. Retain, reviving and giving reverence to popish names, as priest, altar, &c.: things, as vestures, church instruments, crosses or crucifixes, images in churches, &c.: gestures and forms of worship, as the aforementioned and others: forms of discipline, as in their ordinations, consecrations, unctions, court proceedings, and censures. 2. Venting, publishing, and defending doctrines or tenets (general ones) in favour of it; as that the Church of Rome is a true Church, never erred in fundamentals, salvation ordinarily to be obtained in it, the Pope not Anti-Christ, &c.: and particular doctrines, concurring with it or leading to it; in sermons, discourses, acts, and books which have filled and freely passed the press, while those that opposed the same have been stopped and repressed. 3. Suffering, favouring, and patronizing popish recusants, priests, and jesuits, their actions and books."—*A Schedule annexed to a Petition presented to the Parliament from the County of Nottingham, complaining of Grievances under the Ecclesiastical Government by Archbishops, Bishops, &c.* p. 8, and pp. 10–15. 4to. 1641.

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Ibid.] "He [Dr. John Pocklington] hath, within these few years, in his church of Yelden, turned the Communion-table altar-wise.

"He bows to or before this altar very low, as often as either he passeth by it, or makes his approach thereunto.

"He shews more outward reverence to the altar than to the Name of GOD: for one time in the church protesting before GOD and His holy altar, he turned himself towards it, and made low obeisance before it; but at the Name of GOD he shewed no such respect.

"He hath placed a cross in a cloth behind the altar, called the altar-cloth. .....

"He hath caused a bell to be hung up in his chancel, called a sacring-bell, which the clerk always rings at the going up to the second service, which he performs with variety of postures, sometimes turning his face towards the south, sometimes towards the east, and sometimes towards the west.

"He hath caused two cloths to be made, which he calls corporals, and these he useth to lay over the bread in the Sacrament; and each of these hath five crosses on it, one at each corner, and one in the middle."—*Articles exhibited against Dr. John Pocklington, &c.*, pp. 1–3. 4to. 1641.

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Circa 1643.] "Stephen Withers, parson of Kelvedon, Essex, hath not only practised altar-worship, but urged his people to receive the Sacrament of the LORD'S Supper at the rails. Edward Cherry, rector of Much-holland, Essex, usually boweth twelve times towards the east when he goeth into the chancel, and hath refused to give the Sacrament to those of his parishioners that would not come up to the rails to receive it. Robert Snell, vicar of Maching, Essex, hath often refused to administer the Sacrament of the LORD'S Supper to such of his parishioners as refused to come to the rails to receive it; and there being a crucifix in the window over the altar, he useth to bow towards it, and would not suffer it to be taken down, notwithstanding the order of Parliament for it. Nicholas Andrewes, D.D., rector of Guilford, and vicar of Godalming, Sussex, hath presented his parishioners that went to hear sermons at other churches when they had no preaching at home.

And in delivering the bread in the Sacrament, he elevateth it, looks upon it, and bows low unto it, and useth other frequent bowing in administering the Sacrament; and hath refused to publish the order of Parliament concerning the removal of superstitious and idolatrous pictures and images. John Kidd, curate of Egerton, Kent, hath used frequent and unreasonable bowing to the Communion-table in his said church, and persuaded his people so to do, and called them openly 'unreverent puppies' that passed without such bowing, John Mountford, D.D., rector of Anstey, Hertfordshire, hath introduced into his said church and other churches, a turning of the Communion-table altarwise; and having a great crucifix and picture of the Virgin Mary in the east window over the said Table, used bowings and cringings before the said Table and crucifix set altarwise, and caused the said Table to be railed in, and the Jesuit's badge [IHS] to be set upon the carpet there, compelled the people to come up to the rails, there to kneel to receive the Sacrament, teaching them 'that GOD was always present at the altar by the presence of His grace, and was therefore to be bowed unto:' and in his going up to the Table to read second service, usually caused that part of the 43rd Psalm to be sung, viz. 'Then shall I to the altar go, of GOD, &c.'; and did arrest the churchwardens of the said parish and the glazier for pulling down the said scandalous pictures in the said window, in obedience to order of Parliament. Edward Brewster, rector of Lawshall, Suffolk, hath refused to administer the Sacrament of the LORD'S Supper to such of his parishioners as would not kneel at the rails; and after they were taken down from the place where they had stood, caused divers of them to be presented in the Ecclesiastical court, for not kneeling at their first coming into the church, and compelled them to do penance for the same. Alexander Clarke, vicar of Bradfield, Suffolk, hath used very frequent bowing to the altar in his going [to] and returning from it, and hath pressed the observing thereof upon his parishioners; and refused to let the churchwardens level the ground where the altar stood, because it was holy and consecrated, and not fit to be thrown out and mixed with common earth. Nicholas Wright, D.D., rector of Thoydon-Garnon, Essex, hath procured the Communion-table to be set altarwise, with steps to it, and rails about it, and constantly bowed towards it at his coming [in] and going out of the church. John Manby, D.D., rector of Cottenham, Cambridge, while the Table

was set altarwise, did constantly bow to it eight or nine times in a forenoon; and though he knew that the parishioners could not hear him, yet did always read second service at the altar, and affirmed 'that it was no matter whether they heard or not, for he prayed for them at the altar, which was *sanctum sanctorum*,' and affirmed 'that GOD was there more particularly present than in any other place of the church.' Thomas King, vicar of Chesill, [Chishall?] Essex, hath refused to deliver the Sacrament of the LORD'S Supper for divers years to his parishioners that would not come up to the rails, having set up the Table altarwise, and used bowing and cringing to it. Erasmus Laud, rector of Little-Tey, Essex, hath used frequent superstitious cringing to the altar. Walter Mattock, parson of Storrington, Sussex, refuseth to church women if they have not on a veil, and come not up to the rail, and hath given his curate charge to observe the same. Richard Taylor, parson of Buntingford, Westmill, and Aspendon, Herts, hath not only used frequent bowing to the Communion-table set altarwise, but affirmed 'that there was a more peculiar Presence of GOD there than in the church'; and there being a cross at the head of the font in his church, upon every approach towards the font used to bow to it, and urged some of the parish to make auricular confession to him, affirming that he could forgive them; and in his preaching also pressed his people to bow three times at their coming into the church, and keepeth a picture of CHRIST in his parlour, which he hath confessed 'was to put him in mind of his SAVIOUR.' Thomas Baily, rector of Brasted, Kent, hath endeavoured to corrupt his people with the leaven of false doctrine, teaching them 'that though people confess their sins to GOD, yet they ought for more surety of forgiveness to confess them to their priest, their ghostly father; and that for want of auricular confession, some have been brought to confess at the gallows.' And hath laboured, by his preaching and otherwise, to draw his people to auricular confession, averring that he had power to absolve them; and that the priest, though wicked, had the power to forgive others' sins, though not his own: and that such as refused to give their children and servants liberty on the LORD'S day, (after their observation of the time of pubic worship,) to sport and play, did break GOD'S commandments: that offering on the altar upon their knees is of absolute necessity; and accordingly, while the churchwardens are collecting the monies given at the Sacrament, he useth to suspend the celebra-

tion thereof, and when it is brought up to the Table, takes it from them, lays it on his book, blesseth it, offers it up, and re-delivers it unto them, and then proceeds. And hath also publickly preached, 'that it was a great grief to God's people that abbeys are not again erected: because divers could not endure to live publickly, and that the curse of God was on them that kept the abbey lands, and therefore they did not prosper. He [hath] turned the Communion-table altar-wise, railed it in, used frequent bowing before it, urged his people to come thither to receive, set the Jesuit's badge with a glory about it over the Communion-table on the east wall, and on the north wall near the altar; caused the picture of a flying dove to be set over the font to represent the Holy Ghost; altered the desk in the church to a place in the chancel, where he was not seen or heard of many in the church, and hath refused to read the Act of 21 *Jac.* against swearing, saying, he knew a better means to help it, namely confession and penance. And hath refused to read the burial service at the burial of some children, because they died before Baptism; and in visiting the sick, useth to mumble somewhat over them, and then to cross them upon the face and forehead, and hath expressed great malignity against the Parliament. Richard Duxon, D.D., parson of S. Clement Danes, London, is very superstitious in bowing and cringing to the altar, and practising the late illegal innovations. Edward Marten, D.D., parson of Houghton-Conquest, Bedfordshire, and of Dunnington, Cambridgeshire, usually prayed openly 'for the saints and people departed this life, and that they may be eased and freed of their pains in purgatory': and is most unreasonable in adoring of the altar, making five low curtseys in his going to it, and two at it, and then falling down on his knees before it, with his eyes on a crucifix, being in the next window over it. And when he did preach, his subject was mostly in exalting of holy ground, and pressing the practice of the said illegal innovations; and he forced divers women that came to be churched to come up to the altar, and there to duck and kneel unto it, and at their coming [to] and going from it: and had made his parishioners not only to cringe to the said table and come up to the rails, but also to offer money there unto him, holding a basin for the same purpose on his knees, commanding them so to offer their gifts. James Buck, vicar of Stradbroke, Suffolk, hath preached openly, 'that auricular confession to the priest is absolutely necessary to salvation, once a year,

or at least once in a man's life.' He useth to make as low obeisance at the mentioning of the Virgin Mary's name as he doth at the name of JESUS; and doth not only bow thrice at his going [to], and thrice at his return from, the Communion-table set altarwise; but teacheth 'that adoration is due to it, when the holy Mysteries are absent', &c.; and hath denied the cup to divers to whom he gave the bread, and hath expressed great malignancy against the Parliament. Samuel Sowthen, vicar of Malendine, Essex, useth to bow to the Elements in the Sacrament, lifting them up and embracing them, and hath administered the Sacrament of the LORD's Supper in one kind only; and preached in maintenance thereof, and hath been a diligent practiser of the late innovations and persuader of others thereunto, and hath persecuted his parishioners even to excommunication for going to hear sermons at other churches on the LORD's day in the afternoon, when they had none at home. Samuel Scrivener, parson of Westhrop, Suffolk, did frequently bow towards the Communion-table."*—*The First Century of Scandalous Malignant Priests, &c., by John White*, pp. 2-50. 4to. 1643.

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Ibid.] "Having driven the good shepherds from the pastoral charge of their own flocks, and placed such hirelings as were loose in soul as the other strict, it is their [the prelates'] next diligence to prepare the sheep, to adapt people to receive without inquiry doctrines for authentick upon the credit of their priest. To this purpose, first, they indulge the vulgar in all ways of licentiousness, sports, may-games, bear-baitings, yea, and those upon the LORD's day ..... This to incense the people against the severe discipline of the puritans, or to rock them so in a carnal way of liberty as not to awake and check at the design of thraldom, as better savouring of leeks and onions with sloth and security, than the desert way to the land of Canaan: then to wean men from scrutiny into Scripture, they preach ignorance to be the mother of devotion, the super-excellency of submission to the priest from whose lips we are to suck knowledge, bibles with comments are exploded, lectures silenced, to go to a sermon at the next church was heinous as a conventicle, though none were at their own, or perhaps worse than none; one hour, and just so much, must be galloped over in a

* All the above Clergy were deprived of their benefices by the rebel Parliament. —EDD.

Metcalfe & Palmer, Lithe. Cambridge

forenoon homily by their sworn chaplain, who in the afternoon would hackney over a few formal collects, and then recreate his dull parish about a May-pole. Like the old pagans, they sumptuously adorn the churches, [using] rich copes, holy vestments, exquisite images, ravishing music: the *sanctum sanctorum* is bedressed with such wondrous ornaments, and applied to with so exact ceremony, as if GOD were corporally and only present upon the altar, and had confined His almightiness and all His attributes to a chalice, to be communicated by their priest at will, whose sanctity is permitted to tread the holy ground within the rails, while the contemned laity gaze without and adore. [They have] altar, priest, sacrifice, in emulation of the pomp of Aaron, as if we were still under the veil, which, *secundum quid*, was true, for it was to abuse and besot the blind parishioner to believe that there was some high mystery in the mere form of that stately worship, in the solemnity of that sensual service, upon which ravishments he might contentedly employ his outward sense, and there acquiesce and rest for his salvation, without trouble of more scrutiny into the ways of heaven."—*The Second Part of the Interest of England considered, as it relates to the Government of the Church,* pp. 11–13. 4to. 1645.

Funerals of Edward VI. and Mary Queen of Scots.

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1553.] "His body was buried with great solemnity in the chapel of S. Peter's church in Westminster, the 8th of August following, under the high altar of brass, at the head of his grandfather, King Henry the Seventh; the representation* of which altar, as it stood entire before the late fanatick zeal destroyed it, I have inserted in the precedent page. The service and Communion, by especial favour of his sister, Queen Mary, was performed in English, and these trophies, among others, used at his funeral.

* The opposite engraving is a copy of this "representation." The fact that the Edwardian "reformers" allowed a high altar, with a painting, images, ciborium, &c. to remain in so publick a place as the Chapel of Henry VII., Westminster, is very important.—EDD.

"*Imprimis*, Four great banners, which were not of saints, as former kings and queens were, but the first, of the order of the Garter; second, of the Red Cross; third, of his mother's arms, Queen Jane; and fourth, of the Queen Dowager's arms: the Marquis of Winchester being chief mourner. *Item*, a majesty* and vallence set up in the chapel at Whitehall, and the like in the church at Westminster; a majesty for the chariot; three standards, one of the lion, a second of the dragon, a third of the greyhound; six large banners of damask; six large banners of sarsnet; thirteen banners in *fine Or*. *Item*, a large helmet, gilt. *Item*, a crown, carved and gilt. *Item*, a lion, carved, and gilt with burnished gold. *Item*, an arming sword. *Item*, a target of the king's arms within a garter, and the crown over it, gilt. *Item*, mantles of cloth of gold, lined with white satin; besides several banner-rolls, pencils, and escutcheons, and a crown imperial, embossed and gilt with fine gold, to be set on the herse† at Westminster."—*Sandford's Genealogical History of the Kings of England, &c.* p. 472. fol. 1677.

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1587.] "Upon Tuesday, being the 1st of August, were the funerals appointed to be celebrated for the Scottish Queen in the Cathedral church of Peterborough; and accordingly there were sent thither from the court the Queen's household officers, to make preparation for the diet, Mr. Dorrel and Mr. Cox; for the funeral offices, Mr. Fortescue, Master of the great Wardrobe. The heralds came down three or four days before, and appointed (together with the Bishop and the Dean) the place for the body to be interred, which was devised over against the lying of Queen Katherine, near to the tomb of John, last abbot and first bishop of that church. There was a rich herse erected above the first step of the choir, near to the place of the burial; and the whole choir and church were hanged with black. Upon Sunday, at night, the 30th of July, the body was brought by torch-light from the castle of Fotheringhay (where it had lain since the time of execution, being the 8th of February before), by Garter King-at-Arms, and other heralds, with some number of horse, in a chariot made of purpose,

* A canopy of state.—Edd.

† "A frame covered with cloth, and ornamented with banners and lights, set over a corpse in funeral solemnities." *Pugin's Glossary*.—Edd.

covered with black velvet, and adorned with her ensigns accordingly, between one and two of the clock in the night: where attended for it before the church, the Bishop of Peterborough, and the Dean of the Cathedral church, the Master of the Wardrobe, Clarentius King-at-Arms, and divers, as well of her Majesty's servants, as other persons. There came with the body six of the Scottish train, as Melvin, the master of her household, and physician, and others. The body, with the closures, weighed nine hundred weight: which, being carried, and attended orderly by the said persons, was committed to the ground in the vault appointed, and immediately the vault was covered, saving a small hole left open for the staves to be broken into. There was at that time not any offices of the church-service done, the Bishop being ready to have executed therein, but it was by all that were present, as well Scottish as others, thought good and agreed that it should be done at the day and time of solemnity. Upon Monday, in the afternoon, came to Peterborough, all the lords and ladies, and other assistants appointed; and at the Bishop's palace was prepared a great supper for them, where all at one table supped in the great chamber, being hanged with black, where was a state set on the right side thereof of purple velvet. Upon Tuesday morning, the chief mourners, lords, and ladies, and other assistants, being ready, about ten of the clock they marched from the hall of the Bishop's palace.....The solemnity being settled, the Prebends and the choir, which received them at the church door, sung an anthem; the Scottish, all saving Mr. Melvin, departed, and would not tarry at sermon or ceremonies. The Bishop of Lincoln preached out of that 39th Psalm, vers. 5, 6, 7, 'Lord, let me know mine end, &c., Who shall gather them, &c.' In the prayer, when he gave thanks for such as were translated out of this vale of misery, he used these words: 'Let us give thanks for the happy dissolution of the high and mighty Princess Mary, late Queen of Scotland, and Dowager of France, of whose life and death, at this time, I have not much to say, because I was not acquainted with the one, neither was I present at the other: I will not enter into judgment further, but because it hath been signified unto me that she trusted to be saved by the blood of Christ, we must hope well of her salvation.'...In the discourse of his text he only dealt with general doctrine of the vanity of all flesh. The sermon ended, the offering

of the chief mourner and hatchments were received by the Bishop of Peterborough, and the offerings of the rest by the Dean; which ended, the mourners departed. The ceremony of burial was done by the Dean, the officers breaking their staves, and casting them into the vault upon the coffin: and so they departed to the Bishop's house, where was a great feast appointed accordingly. The concourse of people was of many thousands. And after dinner the nobles departed away, every one towards his own home. The Master of the Wardrobe paid to the church, for the breaking of the ground in the choir and making the grave, £10; and for the blacks of the choir and church, £20."—*Gunton's History of the Church of Peterborough, &c.* pp. 77–79.

Auricular Confession.

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1547.] "And if there be any of you, whose conscience is troubled and grieved at any thing, lacking comfort or counsel, let him come to me, or to some other discreet and learned priest taught in the Law of God, and confess and open his sin and grief secretly, that he may receive such ghostly counsel, advice, and comfort, that his conscience may be relieved, and that of us, as a minister of God and of the Church, he may receive comfort and absolution, to the satisfaction of his mind, and avoiding of all scruple and doubtfulness: requiring such as shall be satisfied with a general confession, not to be offended with them that do use, to their further satisfying, the auricular and secret confession to the priest, nor those also which think needful or convenient for the quieting of their own consciences particularly to open their sins to the priest, to be offended with them which are satisfied with their humble confession to God, and the general confession of the Church."—*Communion Office. Wilkins' Concilia,* vol. IV. p. 12.

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1603.] "Provided always, that if any man confess his secret and hidden sins to the minister, for the unburdening of his conscience, and to receive spiritual consolation and ease of mind from him, we

do not any way bind the said minister by this our constitution, but do straitly charge and admonish him, that he do not at any time reveal and make known to any person whatsoever, any crime or offence so committed to his trust and secresy (except they be such crimes as, by the laws of this realm, his own life may be called into question for concealing the same), under pain of irregularity."—*Constitutions and Canons Ecclesiastical, Can.* cxiii.

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Temp. James I.] "If GOD had appointed His angels or His saints to absolve me, as He hath His ministers, I would confess to them..... The law of the leper is, 'That he shall be brought unto the priest.' (Levit. xiv. 2.) Men come not willingly to this manifestation of themselves; nor are they to be brought in chains, as they do in the Roman Church, by a necessity of an exact enumeration of all their sins; but to be led with that sweetness with which our Church proceeds, in appointing sick persons, if they feel their consciences troubled with any weighty matter, *to make a special confession*, and to receive absolution at the hands of the priest: and then to be remembered, that every coming to the Communion is as serious a thing as our transmigration out of this world, and we should do as much here for the settling of our conscience as upon our death-bed. And to be remembered also, that none of the Reformed churches have forbidden confession, though some practise it less than others."—*Dr. Donne's Sermons*, p. 589.

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1622.] "June 15. I became confessor to my Lord of Buckingham."—*The Diary of Archbishop Laud*, p. 9. 12mo. 1839.

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1626.] "To receive the blessed Sacrament of the Body and Blood of CHRIST with frequent devotion. And for better preparation thereunto, as occasion is, to disburthen and quiet our consciences of those sins that may grieve us, or scruples that may trouble us, to a learned and discreet priest, and from him to receive advice and the benefit of absolution."—*Precepts of the Church. Bp. Cosin's Collection of Private Devotions*, p. lxxxi. 12mo. 1838.

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Ibid.] "The people are often to be exhorted to enter into a special examination of the state of their own souls; and that finding themselves either extreme dull, or much troubled in mind,

they do resort unto God's ministers, to receive from them as well advice and counsel for the quickening of their dead hearts, and the subduing of those corruptions whereunto they have been subject, as the benefit of absolution likewise for the quieting of their consciences, by the power of the keys which CHRIST hath committed to His ministers for that purpose."—*Constitutions and Canons made in the Synod of Dublin, Can.* xix. *Wilkins' Concilia*, vol. IV. p. 501.

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Circa 1631.] "In his visiting the sick or otherwise afflicted, he followeth the Church's counsel, namely, in persuading them to particular confession; labouring to make them understand the great good use of this ancient and pious ordinance, and how necessary it is in some cases. He also urgeth them to do some charitable works, as a necessary evidence and fruit of their faith at that time especially."—*Herbert's Priest to the Temple. The Parson comforting.* ch. xv.

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1634.] "Doth your minister commonly, upon warning given before for preparing to the holy Communion, and especially before Easter, premonish his parishioners, if they be troubled in conscience, to confess and open their griefs to him, or unto some other learned and discreet minister, that they may receive ghostly counsel and comfort, and the benefit of absolution? And if any man confess his secret sins to the minister, in such case doth the minister at any time reveal anything so committed to his trust and secresy? Say if you know any one to complain of such an unpriestly act in him."—*Articles to be enquired of throughout the whole Diocese of Peterborough, &c.* p. 7. 4to. 1634.

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1636.] "Doth your minister, before the several times of administration of the LORD's Supper, admonish and exhort his parishioners, if any have their conscience troubled and disquieted, to resort to him, or to some other learned minister, and open their grief, that they may receive such ghostly counsel and comfort as their conscience may be relieved, and by the minister they may receive the benefit of absolution, to the quiet of their conscience and avoiding of all scruple? And if any man confess his secret and hidden sins, being sick or whole, to the minister, for the unburdening of his conscience, and receiving of spiritual consolation or ease of mind from

him, doth he the said minister, (or hath he at any time,) by word writing, or sign, openly or covertly, directly or indirectly, reveal and make known to any person whatsoever, any crime or offence so committed to his trust and secresy?"—*Articles to be inquired of within the Diocese of Norwich, in the first Visitation of the Reverend Father in* God, *Matthew* [Wren] *Lord Bishop of Norwich.* 4to. 1636.

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1638.] "Doth he [the minister] comfort him [the sick person] as concerning his soul's health, his state to God-ward? Doth he upon hearing of his confession, which he shall persuade him to make, absolve him from his sins, settle his faith, affiance, and confidence in God? And hath he at any time discovered any part of his confession?"—*Articles of Enquiry and Direction for the Diocese of Norwich in the first Visitation of the Reverend Father in* God, *Richard Montague.* 4to. 1638.

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1640.] "If any sick person find his conscience troubled with any weighty matter, and doth unburden the same to his priest or minister, doth the said priest or minister give him absolution according to the form prescribed? and have you ever heard that the said priest or minister hath revealed and made known at any time, to any person whatsoever, any crime or offence committed to his trust and secresy, either in case of such extremity, or any other case whatsoever (except they be such crimes as, by the laws of this realm, the life of the said priest or minister may be called in question for concealing it), declare the name of the offenders, when and by whom you hear the same?"—*Articles to be enquired of within the Diocese of London, &c.* 4to. 1640.

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1655.] "On the 31st [March] I made a visit to Dr. Jeremy Taylor, to confer with him about some spiritual matters, *using him thenceforward as my ghostly father.* I beseech God Almighty to make me ever mindful of, and thankful for, His heavenly assistance."—*Memoirs of the Life and Writings of John Evelyn,* vol. I. p. 293. 4to. 1819.

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1686.] "Doth he [the minister] visit the sick? Doth he, upon their confession, repentance, and faith, (being thereunto desired,)

absolve them? Doth he keep secret such their confession?"—*Visitation Articles of F. Turner, Bishop of Ely*, 1686.

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1687.] "The Church of England refuses no sort of confession, either publick *or private*, which may be any way necessary to the quieting of men's consciences, or to the exercising of that *power of binding and loosing*, which our Saviour Christ has left to His Church. ..... We exhort men, if they have any the least doubt or scruple, nay, sometimes though they have none, but especially before they receive the holy Sacrament, to confess their sins. We propose to them the benefit, not only of ghostly advice how to manage their repentance, but the great comfort of absolution too, as soon as they shall have completed it. ..... When we visit our sick, we never fail to exhort them to make a *special confession* of their sins to him that ministers to them: and when they have done it, the absolution is so full, that the Church of Rome itself could not desire to add anything to it."—*Exposition of the Doctrine of the Church of England, by Dr. Wake, Archbishop of Canterbury*, pp. 42, 43. 4to. 1688.

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1661–1844.] "If there be any of you who.....requireth further comfort or counsel, let him come to me, or to some other discreet and learned minister of God's Word, and open his grief, that by the ministry of God's Holy Word he may receive the benefit of absolution."—*Communion Office in the Book of Common-Prayer.*

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Ibid.] "Here shall the sick person be moved to make a special confession of his sins, &c."—*Rubrick in the Office for the Visitation of the Sick. Ibid.*

Spoliation of Peterborough Cathedral.

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1643.] "The Cathedral church of Peterborough was very famous formerly for three remarkable things—a stately front, a curious altar-piece, and a beautiful cloister. The first of the three doth still remain, a very goodly structure, supported with three such tall arches as England can scarce shew the like. The two last are since destroyed by sacrilegious hands, and have nothing now remaining but only the bare memory of them. In this place, I think I may say, began that strange kind of deformed reformation, which afterwards passed over most places of the land, by robbing, rifling, and defacing churches: this being one of the first which suffered in that kind. Of which you may take this following account from an eye-witness, and which, I suppose, is still fresh in the memory of many surviving persons.

"In the year 1643, about the midst of April, there came several forces to Peterborough, raised by the Parliament in the associated counties, in order to besiege Croyland, a small town some seven miles distant, which had a little before declared for the king, and then was held a garrison for him.

"The first that came was a foot regiment, under one Colonel Hubbart's command; upon whose arrival, some persons of the town, fearing what happened afterwards, desire the chief Commander to take care the soldiers did no injury to the church: this he promises to do, and gave order to have the church doors all locked up. Some two days after comes a regiment of horse, under Colonel Cromwell, a name as fatal to ministers as it had been to monasteries before. The next day after their arrival, early in the morning, these break open the church doors, pull down the organs, of which there were two pair. The greater pair, that stood upon a high loft over the entrance into the choir, was thence thrown down upon the ground, and there stamped and trampled on, and broke in pieces, with such a strange, furious, and frantick zeal, as cannot be well conceived but by those that saw it.

"Then the soldiers enter the choir; and there their first business was, to tear in pieces [1] the Common-prayer Books that could

be found. The great Bible, indeed, that lay upon a brass eagle for reading the lessons, had the good hap to escape with the loss only of the Apocrypha.

"Next they break down all the seats, stalls, and wainscot that was behind them, being adorned with several historical passages out of the Old and New Testament, a Latin distich being in each seat to declare the story. Whilst they are thus employed, they chance to find a great parchment book behind the cieling, with some 20 pieces of gold, laid there by a person a little before, as in a place of safety, in those unsafe and dangerous times. This encourages the soldiers in their work, and makes them the more eager in breaking down all the rest of the wainscot, in hopes of finding such another prize.

"The book that was deposited there was called Swapham, the ledger book of the church, and was redeemed afterwards of a soldier that got it, by a person belonging to the minster, for ten shillings, under the notion of an old Latin Bible.

"There was also a great brass candlestick hanging in the middle of the choir, containing about a dozen and a half of lights, with another bow candlestick about the brass eagle: these both were broke in pieces, and most of the brass carried away and sold.

"A well-disposed person standing by, and seeing the soldiers make such spoil and havock, speaks to one that appeared like an officer, desiring him to restrain the soldiers from such enormities. But all the answer he obtained was only a scoffing reply, to this purpose, 'See how these poor people are concerned to see their idols pulled down.'

"So the inhabitants of Peterborough at that time were accounted by these reformers, both a malignant and superstitious kind of people.

"When they had thus defaced and spoiled the choir, they march up next to the east end of the church, and there break and cut in pieces, and afterwards burn the rails that were about the Communion-table. The Table itself was thrown down, the Table-cloth taken away, with two fair books in velvet covers, the one a Bible, the other a Common-prayer Book, with a silver basin gilt, and a pair of silver candlesticks beside. But upon request made to Colonel Hubbart, the books, basin, and all else save the candlesticks, were restored again.

"Not long after, on the 13th day of July, 1643, Captain Barton and Captain Hope, two martial ministers of Nottingham or Derbyshire, coming to Peterborough, break open the vestry and take away a fair crimson satin Table-cloth, and several other things, that had escaped the former soldiers' hands.

"Now behind the Communion-table, &c. [See antè, p. 194, extract 402.]*

"Over this place in the roof of the church, in a large oval yet to be seen, was the picture of our SAVIOUR seated on a throne, one hand erected, and holding a globe in the other; attended with the four Evangelists and Saints on each side, with crowns in their hands: intended, I suppose, for a representation of our SAVIOUR'S coming to judgment. Some of the company espying this, cry out and say, 'Lo, this is the god these people bow and cringe unto; this is the idol they worship and adore.' Hereupon several soldiers charge their muskets, amongst whom one Daniel Wood, of Captain Roper's company, was the chief,) and discharge them at it; and by the many shots they made, at length do quite deface and spoil [the] picture.

"The odiousness of this act gave occasion (I suppose) to a common fame very rife at that time, and whence Mercurius Rusticus might have his relation, viz. that Divine vengeance had signally seized on some of the principal actors; that one was struck blind upon the place by a rebound of his bullet†; that another died mad a little after: neither of which I can certainly attest. For, though I have made it my business to enquire of this, I could never find any other judgment befal them then, but that of a mad blind zeal, wherewith these persons were certainly possest.

"And now I am engaged in telling the story of their impiety and profaneness at Peterborough, it will be no great excursion to step out to Yaxley, a neighbouring town, and mention one thing

* "The greatest ornament of the choir (and indeed of the whole church) was the high-altar, a structure of stone most exquisitely carved, and beautified with gilding and painting; it was ascended unto by about a dozen steps, and from its basis reared after the manner of a comely wall some six foot high, upon which were several curious pilasters supporting a fair arched roof, whereon were three goodly spires reaching almost to the top of the church, the whole frame dilating itself to each side, all gilded and painted, saving some void plain places, which were anciently filled up with plates of silver."—*Ibid.* p. 97.

† See antè, p. 207, extract 416.

done there: which was this—On the 10th of June, 1643, some of Captain Beaumont's soldiers coming thither, they break open the church doors, —— in the font, and then baptise a horse and a mare, using the solemn words of Baptism, and signing them with the sign of the cross.

"But to return to our reforming rabble at Peterborough. When there was no more painted or carved work to demolish, then they rob and rifle the tombs, and violate the monuments of the dead. And where should they first begin, but with those of the two Queens who had been there interred; the one on the north side, the other on the south side of the church, both near unto the altar. First then, they demolish Queen Katherine's tomb, Henry the Eighth's repudiated wife: they break down the rails that enclosed the place, and take away the black velvet pall which covered the herse; overthrow the herse itself, displace the grave-stone that lay over her body, and have left nothing now remaining of that tomb, but only a monument of their own shame and villainy. The like they had certainly done to the Queen of Scots, but that her herse and pall were removed with her body to Westminster by King James the First, when he came to the crown: but what did remain they served in like manner, that is, her royal arms and escutcheons, which hung upon a pillar near the place where she had been interred, were most rudely pulled down, defaced, and torn.

"In the north aisle of the church there was a stately tomb in memory of Bishop Dove, who had been thirty years bishop of the place. He lay there in portraiture in his episcopal robes, on a large bed, under a fair table of black marble, with a library of books about him. These men, that were such enemies to the name and office of a bishop, and much more to his person, hack and hew the poor innocent statue in pieces, and soon destroyed all the tomb: so that in a short space all that fair and curious monument was buried in its own rubbish and ruins.

"The like they do to two other monuments standing in that aisle; the one the tomb of Mr. Worm, the other of Dr. Angier, who had been prebendary of that church.

"In a place then called the new building, and since converted to a library, there was a fair monument, which Sir Humphrey Orm (to save his heir that charge and trouble) thought fit to erect in his own lifetime, where he and his lady, his son and wife, and all their

children, were lively represented in statues; under which were certain English verses written, mentioned before in this book:

Mistake not, Reader, I thee crave,
This is an altar, not a grave,
Where fire raked up in ashes lies,
And hearts are made the sacrifice, &c.

Which two words, altar and sacrifice, 'tis said, did so provoke and kindle the zealots' indignation, that they resolve to make the tomb itself a sacrifice: and with axes, poleaxes, and hammers, destroy and break down all that curious monument, save only two pilasters still remaining, which shew and testify the elegancy of the rest of the work. Thus it happened that the good old knight, who was a constant frequenter of GOD's publick service three times a-day, outlived his own monument, and lived to see himself carried in effigy on a soldier's back to the publick market-place, there to be sported withal, a crew of soldiers going before in procession, some with surplices, some with organ-pipes, to make up the solemnity.

"When they had thus demolished the chief monuments, at length the very grave-stones and marbles on the floor did not escape their sacrilegious hands: for where there was anything on them of sculptures or inscriptions in brass, these they force and tear off. So that whereas there were many fair pieces of this kind before, as that of Abbot William of Ramsey, whose large marble grave-stone was plated over with brass, and several others the like, there is not any such now in all the church to be seen, though most of the inscriptions that were upon them are preserved in this book.

"One thing, indeed, I must needs clear the soldiers of, which Mercurius Rusticus upon misinformation charges them with, viz. that they took away the bell-clappers, and sold them with the brass they plucked off from the tombs. The mistake was this: the neighbourhood being continually disturbed with the soldiers jangling and ringing the bells' anker, as though there had been a scare-fire, (though there was no other but what they themselves had made,) some of the inhabitants by night took away the clappers, and hid them in the roof of the church, on purpose only to free their ears from that confused noise; which gave occasion to such as did not know it, to think the soldiers had stolen them away.

"Having thus done their work on the floor below, they are now

at leisure to look up to the windows above, which would have entertained any persons else with great delight and satisfaction, but only such zealots as these, whose eyes were so dazzled that they thought they saw popery in every picture and piece of painted glass.

"Now the windows of this church were very fair, and had much curiosity of workmanship in them, being adorned and beautified with several historical passages out of Scripture and ecclesiastical story; such were those in the body of the church, in the aisles, in the new building, and elsewhere.

"But the cloister windows were most famed of all, for their great art and pleasing variety: one side of the quadrangle containing the history of the Old Testament; another that of the New; a third, the founding and founders of the church; a fourth, all the Kings of England downward, from the first Saxon king. All which, notwithstanding, were most shamefully broken and destroyed.

"And amongst other things thus demolished in the windows, there was one thing fame had made very remarkable, and that was the story of the Paschal Pickeril. The thing was this: Our SAVIOUR was represented in two places, in the cloister and in the great western window, sitting at His last Supper with His twelve Apostles; in one place there was a single fish, in the other three fishes in a dish, set before Him. This occasioned that discourse and common talk, I remember I have often heard, of the Paschal Pickeril at Peterborough.

"Now, what should be the meaning of this conceit is left to every one to conjecture. The account I have had from some was this—that it was the device of some devout and ignorant artist, from a notion he had of the time this last Supper must needs be in, that is, of Lent, and that our SAVIOUR Himself was a strict observer of Lent, and eat no flesh all that season; and therefore he took liberty to substitute a fish instead of the Paschal lamb.

"Whatever it was, the matter of fact was certain; and that particular piece of glass, wherein the three fishes are portrayed, happened to be preserved in the great devastation, and was committed to my trust by the author of the foregoing history, from whom I had this relation, and is yet to be seen.

"But to proceed. Notwithstanding all the art and curiosity of workmanship these windows did afford, yet nothing of all this could oblige the reforming rabble, but they deface and break them

all in pieces, in the church and in the cloister, and left nothing undemolished where either any picture or painted glass did appear, excepting only part of the great west window in the body of the church, which still remains entire, being too high for them and out of their reach. Yea, to encourage them the more in this trade of breaking and battering windows down, Cromwell himself (as it was reported) espying a little crucifix in a window aloft, which none perhaps before had scarce observed, gets a ladder, and breaks it down zealously with his own hand.

"But, before I conclude the narrative, I must not forget to tell how they likewise broke open the Chapter-house, ransacked the records, broke the seals, tore the writings in pieces, especially such as had great seals annexed unto them, which they took or mistook rather for the Pope's bulls. So that a grave and sober person coming into the room at that time, finds the floor all strewed and covered over with torn papers, parchments, and broken seals; and, being astonished at this sight, does thus expostulate with them: 'Gentlemen,' says he, 'what are ye doing?' They answer, 'We are pulling and tearing the Pope's bulls in pieces.' He replies, 'Ye are much mistaken: for these writings are neither the Pope's bulls, nor anything relating to him; but they are the evidences of several men's estates,—and in destroying these you will destroy and undo many.' With this they were something persuaded, and prevailed upon by the same person to permit him to carry away all that were left undefaced; by which means the writings the church hath now came to be preserved.

"Such was the soldiers' carriage and behaviour all the time during their stay at Peterborough, which was about a fortnight's space. They went to church duly, but it was only to do mischief, to break and batter the windows and any carved work that was yet remaining, or to pull down crosses wheresoever they could find them; which the first founders did not set up with so much zeal as these last confounders pulled them down.

"Thus, in a short time, a fair and goodly structure was quite stripped of all its ornamental beauty, and made a ruthful spectacle, a very chaos of desolation and confusion, nothing scarce remaining but only bare walls, broken seats, and shattered windows on every side."—*Gunton's History of the Church of Peterborough*, pp. 333–338.

Queen Elizabeth's Maundy.

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1572.] "First, the hall was prepared with a long table on each side, and forms set by them; on the edges of which tables, and under those forms, were laid carpets and cushions, for her Majesty to kneel when she should wash them. There was also another table set across the upper end of the hall, somewhat above the foot-pace, for the chaplain to stand at. A little beneath the midst whereof, and beneath the said foot-pace, a stool and cushion of estate was pitched for her Majesty to kneel at during the service time. This done, the holy water, basins, alms, and other things being brought into the hall, and the chaplain and poor folks having taken the said places, the laundress, armed with a fair towel, and taking a silver basin filled with warm water and sweet flowers, washed their feet all after one another, and wiped the same with his towel, and so *making a cross* a little above the toes kissed them. After him within a little while followed the subalmoner, doing likewise, and after him the almoner himself also. Then lastly, her Majesty came into the hall, and after some singing and prayers made, and the gospel of CHRIST's washing of His disciples' feet read, thirty-nine ladies and gentlewomen (for so many were the poor folks, according to the number of the years complete of her Majesty's age,) addressed themselves with aprons and towels to wait upon her Majesty; and she kneeling down upon the cushions and carpets under the feet of the poor women, first washed one foot of every one of them in so many several basins of warm water and sweet flowers, brought to her severally by the said ladies and gentlewomen, then wiped, *crossed*, and kissed them, as the almoner and others had done before. When her Majesty had thus gone through the whole number of thirty-nine, (of which twenty sat on the one side of the hall, and nineteen on the other,) she resorted to the first again, and gave to each one certain yards of broad-cloth, to make a gown, so passing to them all. Thirdly, she began at the first, and gave to each of them a pair of shoes. Fourthly, to each of them a wooden platter, wherein was half a side of salmon, as much ling, six red herrings, and cheat [manchet] loaves of bread. Fifthly, she began with the first again, and gave

to each of them a white wooden dish with claret wine. Sixthly, she received of each waiting lady and gentlewoman their towel and apron, and gave to each poor woman one of the same; and after this the ladies and gentlewomen waited no longer, nor served as they had done throughout the courses before. But then the treasurer of the chamber (Mr. Hennage) came to her Majesty with thirty-nine small white purses, wherein were also thirty-nine pence, (as they say,) after the number of years to her Majesty's said age, and of him she received and distributed them severally. Which done, she received of him so many leather purses also, each containing twenty shillings, for the redemption of her Majesty's gown, which (as men say) by ancient order she ought to give some of them at her pleasure: but she, to avoid the trouble of suit, which accustomably was made for that preferment, had changed that reward into money, to be equally divided amongst them all, namely, twenty shillings a-piece, and she also delivered particularly to the whole company. And so taking her ease upon the cushion of estate, and hearing the choir a little while, her Majesty withdrew herself, and the company departed: for it was by that time the sun was setting."—*No.* 6183, *Add. MSS. in the British Museum*, cited in *Hone's Table-Book*, vol. I. pp. 479, 480.

Coronation of Charles the Second.

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1661.] "Upon Tuesday, the 23rd of April, being S. George's-day, about half an hour after seven in the morning, the King entered into his rich barge, took water from the Privy-stairs at Whitehall, and landed at the Parliament-stairs: from whence he proceeded up to the room behind the Lords' house, called the Prince's lodgings; where, after he had reposed himself for a while, he was arrayed in his royal robes of crimson velvet furred with ermine. By which time the nobility being assembled, robed themselves in the Lords' house and Painted-chamber.

The Judges also, with those of the long robe, the Knights of the Bath, and gentlemen of the Privy-chamber, met in the Court of Requests.

After some space, the king's heralds and pursuivants began to set the proceeding in order, each of them taking his share assigned in chapter (held at the Heralds'-office the evening before), and thence directed all the before-mentioned degrees (except the nobility) down into Westminster-hall, where the rest of the proceeding attended, and from whence the march began.

About half an hour after nine, the nobility (having been first called over in the Painted-chamber) proceeded, each according to his rank and dignity, in their robes and coronets, before the King, through the Court of Requests, into Westminster-hall, ascended up to the state, which was raised at the west end, and placed themselves upon each side thereof.

His Majesty being set in his chair, under a rich cloth of state, first, Sir Gilbert Talbot, the Master of the Jewel-house, presented the sword of state, as also the sword called Curtana, and two other swords, to the Lord High-Constable, who took and delivered them to the Lord High-Chamberlain, and he (having drawn the last) laid them upon the table before the King.

Then the said Master of the Jewel-house delivered likewise the spurs to the Lord High-Constable, and he again the same to the Lord High-Chamberlain, who also placed them upon the table.

Immediately after the Dean and Prebends of Westminster, (by whom the regalia had been brought in procession from the Abbey-church unto Westminster-hall,) being vested in rich copes, proceeded from the lower end thereof in manner following:

The Serjeant of the Vestry, in a scarlet mantle.
The Children of the King's Chapel, being twelve in number, in
The Choir of Westminster, in surplices. [scarlet mantles.
The Gentlemen of the King's Chapel, being thirty-three in number, in scarlet mantles.
The Pursuivants, Heralds, and Provincial Kings.
The Dean, carrying S. Edward's crown.
Dr. Helyn, the sceptre with the cross.
Dr. Heywood, the sceptre with the dove.
Dr. Nicholas, the orb with the cross.
Dr. Killegrew, King Edward's staff.
Dr. Jones, the chalice and patena.
Dr. Dowty, the spoon.
Dr. Busby, the ampulla.

All standing towards the lower end of the hall, ready to proceed, they made their first reverence together; then coming to the middle of the said hall, they there made a second; and thence going a little further, both the choirs fell off, and stood on either side, through which lane the pursuivants, heralds, and kings passing, fell likewise off on either side, the seniors still placing themselves uppermost towards the throne: after whom the Dean and Prebends proceeded, and arrived at the foot of the stone steps ascending to the throne, where they made another reverence.

This being done, the Dean and Prebends, with Garter, principal King-of-Arms, before them (he having waited their coming thither), ascended the steps, and approaching near to the table before the King, made their last reverence.

The Dean first presented the crown, which was by the Lord High-Constable and Lord Great-Chamberlain set upon the table; who afterwards took from each of the Prebends that part of the regalia which they carried, and laid them also by the crown: which done, they retired.

Then, the Lord Great-Chamberlain presenting the regalia severally to the King, his majesty thereupon disposed of them unto the noblemen hereafter named, to be carried by them in the proceeding to the Abbey-church, viz.—

S. Edward's staff, to the Earl of Sandwich.

The spurs, to the Earl of Pembroke and Montgomery.

The sceptre with the cross, to the Earl of Bedford.

The pointed sword (borne on the left-hand of Curtana), to the Earl of Derby.

The pointed sword (borne on the right-hand thereof), to the Earl of Shrewsbury.

The sword, called Curtana, to the Earl of Oxford.

The sword of state, to the Earl of Manchester.

The sceptre with the dove, to the Duke of Albemarle.

The orb with the cross, to the Duke of Buckingham.

S. Edward's crown, to the Duke of Ormond.

The patena, to the Bishop of Exeter. And lastly,

The chalice, to the Bishop of London.

And because the spoon and ampulla were not to be borne in the proceeding, and therefore ought not to have been brought thither, but placed upon the high-altar in the Abbey-church, there to lie in

readiness, they were not presented to the King, but commanded to be sent back thither, and laid thereon.

All things being thus prepared, and it being about ten o'clock, the proceeding began from out the said hall into the Palace-yard, through the gate-house, and the end of King's-street, thence along the great sanctuary, and so to the west end of the Abbey-church, all upon blue cloth, which was spread upon the ground, from the throne in Westminster-hall to the great steps in the Abbey-church, by Sir George Carteret, Knight, Vice-chamberlain, appointed by the King to be his almoner for this day.

The proceeding to the Coronation was in the following order:—

The Drums, four.
The Trumpets, sixteen, in four classes.
The six Clerks of the Chancery.
Ten of the King's Chaplains, having dignity.
The Aldermen of London.
The King's learned Counsel-at-law.
The King's Solicitor.
The King's Attorney.
The King's eldest Serjeant-at-law.
The Esquires of the body.
The Masters of Request.
The Gentlemen of the Privy-chamber.
The Knights of the Bath.
The Barons of the Exchequer, and Justices of both Benches, two and two, in order, according to their seniority of the coif.
The Lord Chief-Baron.
The Lord Chief-Justice of the Common Pleas.
The Master of the Rolls.
The Lord Chief-Justice of the King's Bench.
The Serjeant-Porter.
The Serjeant of the Vestry.
The Children of the King's Chapel.
The Gentlemen of the King's Chapel.
The Prebends of Westminster.
The Master of the Jewel-house, who now had precedency of the Judges, in regard he brought the sword and spurs into Westminster-hall, and the ring into the church.

The Knights of the Privy-council. Porteullis, Pursuivant-at-arms.

The Barons in their robes, two and two, carrying their caps of crimson velvet, turned up with miniver, in their hands.

The Bishops, two and two, according to their dignities and consecrations.

Rouge-Croix, Blue-Mantle, Pursuivants.

The Viscounts, two and two, in their robes, with their coronets in their hands.

Somerset, Chester, Heralds.

The Earls, two and two, in their robes, holding their coronets in their hands. Richmond, Windsor, Heralds.

The Marquis of Dorchester, the Marquis of Worcester, in their robes, with their coronets in their hands.

Lancaster, York, Heralds.

Norroy, Clarenceux, Provincial Kings, carrying their crowns in their hands.

The Lord High-Treasurer. The Lord High-Chancellor.

S. Edward's staff, borne by the Earl of Sandwich.

The spurs, borne by the Earls of Pembroke and Montgomery.

S. Edward's sceptre, borne by the Earl of Bedford.

The third sword, drawn and borne by the Earl of Derby.

The sword called Curtana, drawn and borne by the Earl of Oxford.

The pointed sword, drawn and borne by the Earl of Shrewsbury.

The Lord Mayor of London.

Garter, Principal King of Arms.

The Gentleman-Usher of the Black Rod.

The Earl of Lindsey, Lord Great-Chamberlain of England.

Arms.

The Earl of Suffolk, Earl-Marshal for this present occasion.

The sword of state in the scabbard, borne by the Earl of Manchester, Lord-Chamberlain of the Household.

The Earl of Northumberland, Lord High-Constable of England for this present occasion.

His Highness the Duke of York.

Sergeants-at-

The sceptre, with the dove, borne by the Duke of Albemarle.

S. Edward's crown, borne by the Duke of Ormond, High-Steward for this present occasion.

The orb, borne by the Duke of Buckingham.

The patena, borne by the Bishop of Exeter in his cope.

The regale or chalice, borne by the Bishop of London in his cope.

Barons of the Cinque-Ports, carrying the canopy.

THE KING,

supported by the Bishops of
Bath and Wells, and Durham.

His Train borne by the Lords
Mandeville, Cavendish, Ossory, and Percy; and
assisted by the Lord Mansfield, Master of
the Robes.

Barons of the Cinque-Ports, carrying the canopy.

The Pensioners with their pole-axes.

The Lord Lauderdale,
one of the Gentlemen of the Bed-chamber,
to be near to the King.

Mr. Ashburnham, Mr. Seymour,
both Grooms of the Bed-chamber.

Captain of the Guard. Captain of the Pensioners.

Yeomen of the Guard.

The Pensioners with their pole-axes.

When the proceeding had entered the Abbey-church, all passed through the choir, and thence went up the stairs towards the great stage; and, as they arrived at the top thereof, were disposed by the heralds into two galleries built on either side the upper end of the choir.

That on the north side received the Aldermen of London, the Judges, and gentlemen of the long robe, the choir of Westminster, the gentlemen and children of the King's chapel, (excepting twelve gentlemen, four children, and one organist, who went into a gallery raised on the south side of the upper choir, peculiarly appointed for them): and in the gallery on the south side were seated the Knights of the Bath and Gentlemen of the Privy-chamber.

The King, being entered the west door of the Abbey-church, was received with an anthem, begun by the choir of Westminster; who, with the Dean and Prebends, had before fallen off from the proceeding a little on the left-hand of the middle aisle, and stayed there to attend his coming, where also a faldstool and cushions were laid ready for his Majesty to kneel at.

The anthem sung was the 1st, 4th, 5th, and 6th verses of the cxxii[nd] Psalm:

I was glad when they said unto me, We will go into the house of the LORD, *&c.*

The King, arriving at the faldstool, kneeled down and used some private ejaculations; which being finished, he thence proceeded into and through the choir up to the great theatre (erected

close to the four high pillars standing between the choir and the altar), upon which the throne of estate was placed (being a square raised on five degrees); at the entrance whereof were set a chair, footstool, and cushion, covered with cloth-of-gold, whereon he reposed himself.

Immediately after, the Bishop of London (who was appointed to officiate in part that day for the Archbishop of Canterbury, whose age and weakness rendered him incapable of performing his whole duty at the Coronation), having the Lord High-Constable, the Earl-Marshal, the Lord Great-Chamberlain, the Lord High-Chancellor, and Lord-Chamberlain of the Household, before him, went first to the south, next to the west, and lastly to the north side of the theatre: and at every of the said three sides acquainted the people, that he presented to them King CHARLES, the rightful inheritor of the crown of this realm; and asked them if they were willing to do their homage, service, and bounden duty to him.

As this was doing, the King rose up and stood by the aforesaid chair, turning his face still to that side of the stage where the said Bishop stood when he spake to the people, who signified their willingness by loud shouts and acclamations.

The same question was likewise put by the said Bishop to all the nobility present.

Immediately after, this following anthem was sung by the gentlemen of the King's chapel:

Let thy hand be strengthened, and thy right hand be exalted. Let justice and judgment be the preparation of thy seat, and mercy and truth go before thy face.

In which time a large carpet was spread by a groom and page of the removing wardrobe from the altar, down below the half-paces thereof, and over that a silk carpet and cushion, laid by the Gentleman-Usher of the Black Rod and Mr. Kinnersley: whereupon the Bishop of London went down from the stage towards the altar, and having made his reverence, placed himself at the north side thereof.

Then the King descended from his throne and proceeded towards the altar, being supported by the Bishops of Durham and Bath and Wells, with the four swords, the grand officers, the noblemen, and Bishops, that carried the regalia before him, the Dean of Westminster also attending. Being arrived at the

steps of the altar, he kneeled down upon the cushion there laid ready for him, having first offered the pall (which was of cloth-of-gold, and borne by the Earl of Sandwich), as also a wedge of gold of a pound weight, (presented unto his hands by the Lord Cornwallis, treasurer of his household); both which were received from the King by the Bishop of London, who laid them reverently upon the altar. Immediately after, his Majesty retired to a chair of state, set on the south side of the altar, a little below the traverse of crimson taffety.

After this, the Bishops and Noblemen, that carried the regalia, drew near to the altar, and presented every particular to the said Bishop of London, who placed them also upon the altar; and having so done, they retired to their seats: whereupon the King kneeled at a faldstool (set on the right side of his chair of state) whilst the Bishop of London said this prayer:

O God, *which dost visit those that are humble, and dost comfort us by Thy* Holy Spirit, *send down Thy grace upon this Thy servant* Charles, *that by him we may feel Thy presence among us, through* Jesus Christ. Amen.

This prayer ended, the Bishop of Worcester went up into the pulpit placed on the north side of the altar, opposite the King, and began his sermon, the text being taken out of the 28th chapter of the Proverbs, and the 2nd verse.

From the beginning of the aforesaid offering to this time the King was bare, but now he put on his cap, made of crimson velvet, turned up with ermine; with which he sat covered all the sermon time.

On the King's right hand stood the Bishop of Durham, and beyond him the noblemen that carried the swords, who held them naked and erect. The Duke of York sat a little behind him on his left hand; next to whom stood the Bishop of Bath and Wells, together with the Lord Great-Chamberlain.

The Lord High-Chancellor and Lord High-Treasurer sat on a form behind the Duke of York; and behind them, in a gallery, sat the Duchess of York.

On the north side of the altar sat the Bishop of London, directly opposite to the King, in the Archbishop's chair (covered with purple velvet): the rest of the Bishops were placed on forms behind him.

And higher, towards S. Edward's chapel, stood Garter, principal King of Arms, with the officers of the standing and moving wardrobe, viz. Mr. Rumbal, Mr. Townesend, and Mr. Kinnersley, in scarlet gowns, having a crown embroidered with gold on their left sleeves; the groom and page of the wardrobe having scarlet gowns also, but not the badge of the crown; the Serjeant of the Vestry, with his gilt verge, and other vergers: with them also stood Mr. Ashburnham, Mr. Seymour, Mr. Elliot, Mr. Progers, and Mr. Chiffinch, with some other of the King's servants, who attended to do service.

Opposite to them, on the south side of the Altar, stood the Dean and Prebends of Westminster.

S. Edward's ancient chair (covered all over with cloth-of-gold) was placed upon the north side of the altar, a little lower than that belonging to the Archbishop, but something nearer the middle of the aisle, and between the King's chair of state and the pulpit.

Near the pulpit stood the Master of the Jewel-house, and the Lord-Mayor of London.

The nobility, not formerly named, (who were seated upon forms round about the inside of the stage), when sermon began, drew near to that side thereof which faced the high altar, and stood there.

On the corners of the stage, near the high altar, adjoining to the two uppermost pillars, were places railed in for the Provincial Kings, Heralds, and Pursuivants.

The Serjeants-at-Arms, being sixteen in number, stood with their maces on their shoulders within the rails, on either side the entrance of the stage from the choir.

Over the door, and at the west end of the choir, stood the drums and trumpets.

Sermon being ended, the King uncovered his head; and immediately the Bishop of London arose from his seat and drew near to the King's chair of state, and asked him his willingness to take the usual oath to confirm the laws to the people, and namely the franchises granted to the clergy by S. Edward the Confessor, to maintain the Gospel established in the kingdom, to keep peace, execute justice, and grant the Commons the rightful customs: unto every of which questions his Majesty made particular answers, that he would.

Then the Bishop of Rochester read the Bishops' petition to the King; the prayer whereof was, that he would preserve unto them,

and the churches committed to their charge, all canonical privileges, due law, and justice, and protect and defend them, and the churches under their government: which his Majesty most graciously, by a large answer (which repeated the words of the petition) granted, and promised to perform.

Afterwards the King, assisted by the Bishops of Durham and Bath and Wells, was led from his chair up to the altar (the sword of state being borne before him, and the Lord Great-Chamberlain attending), where he took an oath to perform and keep what he had promised.

Which oath taken, the King was led in like manner back to his chair of state; and immediately the Bishop of London began the hymn, *Come* Holy Ghost, *eternal* God, *&c.*, the choirs singing the rest of it.

And a little before the ending thereof, the faldstool was set again at the King's right hand, whereat (as soon as the hymn was finished) he kneeled, the Bishop of London standing before him and saying the following prayer:

We beseech Thee, O Lord, *Holy* Father, *Almighty and everlasting* God, *for this Thy servant* Charles, *&c.*

The prayer ended, the Bishop of London went to the north side of the altar, the King still kneeling; and forthwith the Bishops of Peterborough and Gloucester went and kneeled on the upper hault-pace of the altar, where they began the Litany, the choir singing the responses; the Dean of Westminster kneeling all the while at the King's left hand.

After the Litany followed three prayers, said by the Bishop of London at the north side of the altar; and a little before the last of them was ended, the Archbishop of Canterbury came out at the north door of S. Edward's chapel, vested in a rich ancient cope.

At the ending of the third prayer, the said Archbishop standing before the altar, began the Versicle,

Lift up your hearts.

Resp.—*We lift them up to the* Lord.

Archbishop.—*Let us give thanks unto the* Lord *our* God.

Resp.—*It is meet and right so to do.*

Archbishop.—*It is very meet, and right, and our bounden duty, that we should at all times, and in all places, give thanks unto Thee, O* Lord, *Holy* Father, *&c.*

This preface being finished, the King arose from before the faldstool and went to the altar, supported by the aforesaid Bishops of Durham and Bath and Wells; where he was disrobed by the Lord Great-Chamberlain of his royal robes, which were immediately carried thence into the traverse erected in S. Edward's chapel.

Whilst this was in doing, the chair that was before placed at the entrance of the stage was removed and set on the north side of the altar, betwixt it and S. Edward's chair, whereunto the King came, sat down, and was anointed by the said Archbishop, (while the Dean of Westminster held the ampulla, and poured the oil out into the spoon), first in the palms of both his hands, in manner of a cross; the Archbishop, as he anointed him, pronouncing these words:

Let these hands be anointed with holy oil, as kings and prophets have been anointed, and as Samuel did anoint David to be King, that thou mayest be blessed, and established King in this kingdom, and this people, whom the LORD *thy* GOD *hath given thee to rule over: which He vouchsafe to grant, who, with the* FATHER *and the* HOLY GHOST, *three in person, and one in unity, be blessed and praised, now and for evermore.* Amen.

After which the choir sung this anthem:

Sadoc the priest, and Nathan the prophet, anointed Solomon King: and all the people rejoiced and said, GOD *save the King.*

At the end of which anthem the Archbishop said this prayer:

Look down, Almighty GOD, *with Thy favourable countenance upon this glorious King, &c.*

And then proceeded with his anointing the King's breast, between his shoulders, on both his shoulders, the two bowings of his arms, and on the crown of his head, in manner aforesaid. Which being done, the anointing was dried up with fine linen, and the loops of his shirt closed up by the Dean of Westminster; and then the Archbishop said these two prayers:

GOD, *the* SON *of* GOD, CHRIST JESUS *our* LORD, *Who is anointed of His Father with the oil of gladness above His fellows, &c.*, GOD, *Which art the glory of the righteous, and the mercy of sinners, &c.*

During the time of unction, a rich pall of cloth-of-gold (brought from the great wardrobe by Mr. Rumball) was held over the King's head by the Dukes of Buckingham and Albemarle, the

Earls of Berks and Sandwich, as Knights of the most noble order of the Garter.

After these prayers the Lord Great-Chamberlain delivered the coif to the Archbishop, who put it on the King's head; and immediately after the Dean of Westminster put the coif, with the colobium sindonis or surplice, upon the King: whereupon the Archbishop said this short prayer:

O GOD, *the King of kings and* LORD *of lords, by Whom kings do reign, and lawgivers do make good laws, vouchsafe, we beseech Thee, in Thy favour to bless this kingly ornament; and grant that Thy servant* CHARLES, *our King, who shall wear it, may shine in Thy sight with the ornament of a good life and holy actions, and after this life ended, he may for ever enjoy that life and glory which hath no end, through* CHRIST *our* LORD. Amen.

This said, the Dean of Westminster having likewise fetched the tissue-hose and sandals from the altar, he arrayed the King therewith, as also with the super-tunica or close pall of cloth-of-gold, and girded the same about him. But the taffety red shirt was not made use of at all.

After all this, the said Dean took the spurs from off the altar, and delivered them to the Lord Great-Chamberlain, who touched the King's heels therewith, and forthwith sent them back to the altar.

Then the Archbishop received the sword of state in the scabbard from the Lord-Chamberlain of the Household, and laid it upon the altar, saying this prayer:

Hear our prayers, we beseech Thee, O LORD, *and vouchsafe by Thy right hand of majesty to bless and sanctify this sword, wherewith Thy servant* CHARLES *desireth to be girt, that it may be a defence and protection of churches, widows and orphans, and all the servants of* GOD, *against the savage cruelty of pagans and infidels; and that it may be a fear and terror to all those that lie in wait to do mischief, through* CHRIST *our* LORD. Amen.

This prayer finished, the Archbishop and Bishops assisting delivered the sword back to the King, saying, *Accipe gladium per manus Episcoporum.*

Whereupon the Lord Great-Chamberlain girt it about the King, and the Archbishop said,

Receive this kingly sword, which is hallowed for the defence of the

holy Church, and delivered unto thee by the hands of the Bishops, though unworthy, yet consecrated by the authority of the holy Apostles, &c.

After this the Dean of Westminster took the armil, made of cloth-of-tissue, (brought thither by Mr. Rumball on the behalf of the Earl of Sandwich, master of the great wardrobe,) and put it about the King's neck, and tied it to the bowings of his arms, the Archbishop standing before the King, with the Bishop of London on his right hand, and saying,

Receive the armil of sincerity and wisdom as a token of God's *embracing, whereby all thy works may be defended against thine enemies, both bodily and ghostly, through* Christ *our* Lord.

Next the mantle or open pall, being made of cloth-of-gold and lined with red taffety, was put upon him by the said Dean, the Archbishop likewise using the words of signification, viz.

Receive this pall, which is formed with four corners, to let thee understand that the four corners of the world are subject to the power of God: *and that no man can happily reign upon the earth who hath not received his authority from heaven.*

In the next place, the Archbishop took S. Edward's crown, and blessed it, saying,

God, *the crown of the faithful, &c., bless and sanctify this crown, that as the same is adorned with divers precious stones, so this Thy servant, that weareth it, may be filled with Thy manifold graces of all precious virtues, through the King eternal, Thy* Son *our* Lord. Amen.

In the meantime S. Edward's chair was removed into the middle of the aisle, and set right over against the altar, whither the King went, and sat down in it; and then the Archbishop brought S. Edward's crown from the altar, and put it upon his head.

Whereupon all the people, with loud and repeated shouts, cried 'God save the King'; and by a signal then given, the great ordnance from the Tower were also shot off.

At the ceasing of these acclamations the Archbishop went on, saying,

God *crown thee with a crown of glory and righteousness, with the honour and work of fortitude, that thou by thy ministry, having a right faith and manifold fruit of good works, mayest obtain the crown of an everlasting kingdom, by the gift of Him Whose kingdom endureth for ever.* Amen.

Adding thereunto this prayer:

O God *of eternity, &c., bless this Thy servant who boweth his head* [at which words the King bowed his head] *unto Thy Majesty, &c.*

After the prayer the Archbishop read the *Confortare:*

Be strong and of a good courage, and observe the commandments of the Lord, *to walk in His ways, &c.*

In the meanwhile the choir sung this anthem,

The King shall rejoice in Thy strength, O Lord: *exceeding glad shall he be of Thy salvation, &c.*

Upon this the Dukes, Marquisses, Earls, and Viscounts put on their coronets, the Barons their caps: and divers of them came and stood about the King, who still sat in S. Edward's chair.

Mr. Garter and the Provincial Kings put on their crowns also.

Then the Master of the Jewel-house delivered to the Archbishop the ring, who consecrated it after this manner, saying,

Bless, O Lord, *and sanctify this ring, that Thy servant, wearing it, may be sealed with the ring of faith, and by the power of the Highest be preserved from sin: and let all the blessings which are found in holy Scripture plentifully descend upon him, that whatsoever he shall sanctify may be holy, and whatsoever he blesseth may be blessed.* Amen.

After which he put it upon the fourth finger of the King's right hand, and said,

Receive this ring of kingly dignity, and by it the seal of Catholick faith; that as this day thou art adorned the head and Prince of this kingdom and people, so thou mayest preserve as the author and establisher of Christianity and the Christian faith: that, being rich in faith and happy in works, thou mayest reign with Him that is King of kings: to Whom be honour and glory for ever and ever. Amen.

And then began this prayer:

O God, *to Whom belongeth all power and dignity, give unto Thy servant* Charles *the fruit of his dignity; wherein grant he may long continue and fear Thee always, and always labour to please Thee, through* Christ *our* Lord. Amen.

When this prayer was finished, the linen gloves were delivered to the King by the Lord Great-Chamberlain; who, going to the altar, ungirt his sword, and offered it at the altar in the scabbard, which being redeemed by the Lord-Chamberlain of the Household,

was drawn out of the scabbard, and carried naked by him all the following part of the solemnity.

Then the Archbishop took the sceptre with the cross from off the altar, and delivered it into the King's right hand, saying,

Receive this sceptre, the sign of kingly power, the rod of kingdoms, the rod of virtue, that thou govern thyself aright, and defend the holy Church and Christian people committed by GOD *unto thy charge, punish the wicked, and protect the just, and lead them in the ways of righteousness: and that from this temporal kingdom thou mayest be advanced to an eternal kingdom, by His goodness Whose kingdom is everlasting.* Amen.

Whilst this was pronounced by the Archbishop, Mr. Henry Howard delivered to the King a rich glove, which he put on his right hand, and then received the sceptre: and after that the Archbishop said this prayer:

O LORD, *the fountain of all good things, &c., grant, we beseech Thee, to this Thy servant* CHARLES, *that he may order aright the dignity which he hath obtained, &c.*

During which time the said Mr. Howard performed the service of supporting the King's right arm, according as it was adjudged to him by the Court of Claims, by virtue of holding the manor of Worksop in the county of Nottingham.

Next of all, the Archbishop took the sceptre with the dove, and gave it into the King's hand also, saying,

Receive the rod of virtue and equity; learn to make much of the godly, and to terrify the wicked; shew the way to those that go astray, offer thy hand to those that fall, repress the proud, lift up the lowly, that our LORD JESUS CHRIST *may open to thee the door, Who saith of Himself, 'I am the door; by Me if any man enter he shall be safe.' And let Him be thy help, Who is the Key of David, and the Sceptre of the house of Israel, 'Who openeth, and no man shutteth, Who shutteth, and no man openeth;' 'Who bringeth the captive out of prison, where he sat in darkness and in the shadow of death.' That in all things thou mayest follow Him, of Whom the Prophet David saith, 'The sceptre of Thy kingdom is a right sceptre; Thou hast loved righteousness and hated iniquity: wherefore* GOD, *even Thy* GOD, *hath anointed Thee with the oil of gladness above Thy fellows, even* JESUS CHRIST *our* LORD.' Amen.

After which the King kneeled, holding both the sceptres in his hands, whilst the Archbishop thus blessed him:

The LORD *bless thee and keep thee; and as He hath made thee King over His people, so He still prosper thee in this world, and make thee partaker of this eternal felicity in the world to come.* Amen.

Then the King arose, and set himself again in S. Edward's chair, whilst the Archbishop and Bishops present, one after another, kneeled before him, and were kissed by him.

In the meantime, the King's chair of state, wherein he was anointed, was set above the upper steps at the entrance upon the theatre, whither the King went as soon as he had performed the ceremony of kissing the Bishops, having now four swords borne naked before him, the Archbishops, Bishops, and great officers attending: at his arrival there the Archbishop said this prayer, the King kneeling:

Grant, O LORD, *that the Clergy and people gathered together by Thine ordinance for this service of the King, may, by the most gracious assistance of Thy goodness, and the vigilant care of Thy servant our King, be continually governed and preserved in all happiness.*

Then the King arose, and reposed himself in the said chair whilst both the choirs sung *Te* DEUM.

When *Te* DEUM was ended, the King ascended his throne placed in the middle of the theatre, the swords and great officers standing on either side; as also the Bishops, some in copes, others in rochets, the Archbishop then saying,

Stand, and hold fast from henceforth that place, whereof hitherto you have been heir by the succession of your forefathers, &c.

After this the Bishops and nobility did their homage to the King in manner following:

And first the Archbishop of Canterbury kneeled down before the King's knees, and said,

I, William, *Archbishop of Canterbury, shall be faithful and true, and faith and truth bear unto you, our Sovereign Lord, and your heirs, Kings of England: and shall do and truly acknowledge the service of the land which I claim to hold of you in the right of the Church: so help me* GOD.

Which said, he kissed the King's left cheek. The like did all the other Bishops that were present.

Then came up the Duke of York, with Garter, principal King-of-Arms, before him, and his train borne by two gentlemen; who, being arrived at the throne, kneeled down before the King, put off his coronet, and did his homage: at which the drums beat, trumpets sounded, and all the people shouted.

The like did the Dukes of Buckingham and Albemarle, for themselves and the rest of the Dukes.

So also did the Marquisses of Worcester and Dorchester.

Next, the Earl of Oxford did homage after the same manner for himself and all the rest of the Earls, who attended upon him to signify their consents.

After him, Viscount Hereford did the like for himself and the rest of the Viscounts: and then the drums beat, and trumpets sounded again, and the people shouted.

Lastly, Baron Audley in like manner did homage for himself and all the Baronage, who also accompanied him to the throne in testification of their consents; which being finished, drums, trumpets, and shouts followed.

Note, that the words of homage were said by every one of the nobility that kneeled down, viz.

I, N. N., do become your liege man of life, and limb, and of earthly worship: and faith and truth I shall bear unto you, to live and die against all manner of folks: so GOD *me help.*

Afterwards, the Duke of York and all the nobility singly ascended the throne, and touched the King's crown, promising by that ceremony to be ever ready to support it with all their power.

During the performing of this solemn ceremony, the Lord High-Chancellor went to the south, west, and north sides of the stage, and proclaimed to the people the King's general pardon, being attended by Mr. Garter to the south side, and by a gentleman-usher and two heralds to the other two sides.

And at these three sides, at the same time, did the Lord Cornwallis, Treasurer of his Majesty's household, fling abroad the medals, both of gold and silver, prepared for the coronation, as a princely donation or largess, among the people.

The King, being thus enthronized, the gentlemen of his chapel began this following anthem:

Behold, O LORD, *our defender, and look upon the face of Thine anointed.*

The violins and other instrumental music (who were robed in scarlet mantles, and placed in a gallery erected over against them on the north side of the altar,) answering alternately: at the ending of which anthem the trumpets sounded, and drums beat again. In which time the King took off his crown, and delivered it to the Lord High-Chamberlain to hold: the sceptre with the cross to Mr. Henry Howard, and that with the dove to the Duke of Albemarle.

The Epistle (taken out of the first Epistle of S. Peter, the 2nd chapter, and beginning at the 11th verse,) was read by the Bishop of Chichester.

The Gospel (being part of the 22nd chapter of S. Matthew, beginning at the 15th verse) by the Bishop of Ely.

After which the *Nicene Creed* was begun by the Bishop of London, and sung by the gentlemen of the chapel with verse and chorus, (that and the rest of the special music for the solemnity being set by Captain Cook, master of the children of his Majesty's said chapel): the violins and other instrumental music placed in the gallery over against them alternately playing.

All which time the King stood by his throne.

But towards the end of the Creed he took again his crown from the Lord Great-Chamberlain, and put it on his head; as also the sceptre with the cross from Mr. Howard, and that with the dove from the Duke of Albemarle, and prepared for his descent from his throne towards the altar to receive the Communion.

And as soon as the singing of the Creed was fully ended, the King descended with the crown on his head and sceptres in both hands, (the Bishops of Durham and Bath and Wells supporting him,) with the four swords naked before, and all the great officers attending.

In the time of this proceeding the choir sung,

Let my prayer come up into Thy presence as the incense, and the lifting up of my hand be as an evening sacrifice.

Here the Archbishop of Canterbury retired from the ceremonies into S. Edward's chapel, and thence went home, leaving the remainder of his duty to be performed by the Bishop of London.

At the King's approach to the altar the Bishop of Ely delivered unto him bread and wine, which he there offered, and then returned to the faldstool on the south side of the altar, near his chair of state, before which he kneeled down and laid his crown upon the cushion before him, towards his right hand, and the sceptre with the dove on his left; and gave again to Mr. Howard the sceptre with the cross, who held it, kneeling on the King's right hand: the grand officers and the noblemen, with the four swords naked and erect, standing about him.

Then the Bishop of London said this prayer:

Bless, O LORD, *we beseech thee, these Thy gifts, and sanctify them unto this holy use, &c.*

At the end of which the Lord Cornwallis, Treasurer of the household, presented the King with another wedge of gold, which goeth under the name of the mark of gold: this the King offered into the basin, kneeling still at his faldstool, whilst the Bishop of London said the following prayer:

ALMIGHTY GOD *give thee the dew of heaven, and the fatness of the earth, and abundance of corn and wine, &c.*

And next pronounced this blessing:

Bless, O LORD, *the virtuous carriage of this King, and accept the work of his hands: replenish the realm with the blessings of heaven, of the dew, of the water, and of the deeps.*

Then the Bishop proceeded to the consecration of the sacrament; which being finished, he first of all received, next the Dean of Westminster, then the Bishop of Bath and Wells, and lastly the Bishop of Durham.

These four prelates having communicated, preparation was made for the King's receiving, who kneeled all this while before his faldstool.

The towel was brought thither by Mr. Rumball on the behalf of the Master of the Wardrobe, and presented to the Bishops of Hereford and Carlisle, who held it before the King while he received.

The Bishop of London gave the King the bread, and the Dean of Westminster the cup.

As soon as the King had received, this anthem was begun by the upper choir:

O hearken unto the voice of my calling, my King and my God, *&c.*

In the meanwhile the King returned to his throne upon the theatre with the crown on his head, and bearing the sceptres in his hands.

When he came thither he put off his crown, and delivered it to the Lord Great-Chamberlain, the sceptre with the cross to Mr. Howard, and that other with the dove to the Duke of Albemarle.

And then the Bishop of London went on with the Communion, which being finished, the King (attended as before) descended from his throne crowned, with both the sceptres in his hand.

The rest of the regalia (which lay all this while on the altar, being delivered to the noblemen that brought them in the proceeding to the church) were carried before him; and thence the King proceeded into S. Edward's chapel, the organs playing all the while.

Where being arrived, he took off S. Edward's crown, and delivered it to the Bishop of London, who immediately laid it upon S. Edward's altar: all the rest of the regalia were given into the hands of the Dean of Westminster, and laid there also.

Afterwards the King entered into the traverse erected in the middle of the wall on the back side of the high altar, and there retired, whilst he was disrobed of S. Edward's robes by Mr. Seymour and Mr. Ashburnham, grooms of the bed-chamber, on the behalf of the Lord High-Chamberlain, Mr. Eliot, Mr. Progers, Colonel Philips, and Mr. Chiffinch assisting.

These robes were laid on S. Edward's altar by the Bishop of Durham, and afterwards delivered to the Dean of Westminster to lay up with the regalia.

After this the King was arrayed in his purple robes, and then came near to S. Edward's altar, where the Bishop of London stood ready with the imperial crown in his hands, and set that upon the King's head: thereupon the King took the sceptre with the cross in his right hand, with the globe in his left; and immediately the proceeding (ordered also by the heralds) began thence into Westminster-hall, the same way that he came, and attended after the same manner, saving that the Noblemen and Bishops, which brought the regalia to the Abbey-church, went

not now immediately before the King, as they did then, but were ranked in places according to their degrees and consecrations, all the noblemen with their coronets and caps on their heads. The kings-of-arms marched likewise with their crowns on."—*Baker's Chronicles of the Kings of England*, pp. 760–768. folio, 1674.*

* We have reprinted at length Baker's Narrative of the Coronation of Charles II., because of its value on several accounts. It was contemporary with the last authoritative emendation of the Anglican Liturgy; and the Prelates who were concerned in the one concurred in the solemnities of the other. The Coronation Office of 1661, then, so far as it refers to matters of doctrine and practice, expresses the mind of our Church on those subjects at the last revision of the Prayer-Book; and even a cursory perusal of its contents will shew that the subjects in question are neither few nor unimportant. To these we will now refer; first, however, adverting to the fact, that the day chosen for the coronation was the feast of S. George, the tutelary saint of England, whose name occurs in the Kalendar of the English Church on the 23rd of April. The Bishops of the Restoration were not, it seems, like-minded with one at least of their successors, or they would have refused to sanction the choice of S. George's-day as the one most suitable for the coronation of their sovereign. But to return to the Coronation Service itself. The first thing in it deserving of notice is the solemn benediction and *consecration*, by prayer for the sanctifying influence of the Holy Ghost, of the sword of state, crown, ring, &c., with which the King was presented by the Archbishop: a second is the delivery of the consecrated sword to the King by the Archbishop and Bishops, with the words—"Accipe gladium *per manus Episcoporum*": a third is the assertion of the tenet of the Apostolical succession in the address, "Receive this kingly sword, which is hallowed for the defence of the Holy Church, and delivered to thee by the Bishops, though unworthy, yet *consecrated by the authority of the holy Apostles*": a fourth is the recognition, throughout the Service, of the Catholick and medieval principles of religious symbolism, as, *e. g.* in the speeches to the King on the presentation of the armil, pall, ring, sceptre, &c.: a fifth is the oblation of the Eucharistic elements, (involving the doctrine of sacrifice), with a prayer for their sanctification: a sixth is the use of a towel at the Holy Communion, as prescribed in the rubrick of the Roman Missal as follows—"Minister ante eos [communicandos] extendet linteum." The tenets and observances just enumerated being contained in the above Coronation Service were, as we have proved, all sanctioned by the English Church, as reformed and settled at the Restoration; and help to support the position, that the alterations which were then made in the Prayer-Book were designed to have a Catholick direction towards the doctrine and practice of the ancient Church, and not an approach towards modern views and principles.—Edd.

Religious Processions.

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Procession at the Reception and Enthronization of Dr. George Morley, Bishop of Worcester.

1661.] "At Red-hill (about a mile from the city) the right honourable and right valiant Lord Windsor (Lord Lieutenant for his Majesty of that county) expected the Lord Bishop's coming, and with him those worthy and loyal gentlemen, Sir John Winford, the High Sheriff, Sir Henry Littleton, Sir John Talbot, Sir Rowland Berkley, the rest of the deputy Lieutenants, with their troops, and a numerous company of gentlemen. After mutual salutations and some vollies of shot (the trumpets sounding) the Lord Lieutenant gave command to march in this order. First the Clergy, by two and two; next all the Prebends of Worcester; after them the Chancellor and Archdeacon; next to whom the trumpeters, in rich liveries, sounding; then my Lord Windsor, and my Lord Bishop on his right hand (my Lord Windsor refusing to march unless the Bishop would be pleased to take that hand); after them all the troops and gentlemen.....After half-an-hour's stay [in the Bishop's palace], the Bishop having put on his rochet, his Lordship (my Lord Windsor, all the commanders and gentlemen, with a very numerous company of people attending) went to the Cathedral in this order, all the Prebendaries of the church in their formalities advanced before the Bishop to the church-stile, from which to the door of the church were placed all the petty canons, singing men, choristers, and the whole quire in their surplices, who at my Lord Bishop's approach *advanced orderly towards the church*, singing Te Deum and such other hymns as the piety of our forefathers thought congruous for such solemnities."—*Bishop Kennet's Chronicle, &c.*, vol. I. pp. 535, 536, folio, 1728.

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The Grand Procession at Windsor, &c., on the Festivals of S. George.

Temp. Eliz. &c.] "The Grand Procession hath always been celebrated in the morning of the Feast-day of S. George, or upon such other day as the Sovereign hath appointed to hold the same by proro-

gation; but as to the instant of time when it began, we find it divers and uncertain; but those variations make no very great difference, having been ordered and appointed with considerations had to conveniency, and at such a part of the church service as was conceived most proper, and generally after the end of the last collect appointed for the morning in our Book of Common Prayer, immediately before the Litany. Nevertheless, an. 6 Eliz., the feast being then held at Windsor, we find it began presently after the TE DEUM was sung, and, an. 20 of the said Queen's reign (at Greenwich), after the reading of the 2nd lesson. Again, an 22, Jac. R., it is said to begin when the second morning service was celebrating and almost half done. And to come nearer to our times, the grand procession set forward, an. 8, Car. I., when the first service was finished, and an. 17 Car. I. after the sermon. But at the grand feast solemnized at Windsor in the 13th year of the present Sovereign [Charles II.] and since, it took beginning at the most usual and accustomed time, viz. when the Prelate (then officiating at the altar) came to that part of the Common Prayer where the Litany was next to begin: who, there making a pause, was conducted from the altar by the sergeant of the vestry down to his seat.

We come next to the second consideration, which is the compass of the proceeding, or the processional way: and that we observe not to have been always the one and the same at Windsor; for sometimes we find it confined within the walls of S. George's chapel, but at other times enlarged through the lower court of the castle.....A few memorials in both cases are left unto us, though none of very ancient date; as an. 15, Jac. R. The Sovereign and whole assembly of the knights'-companions going out at the west door (of the chancel) in remarkable pomp and order, proceeded about the bounds of the churchyard; that is, from the choir through the middle aisle (or nave of the chapel) out at the west door, down to the castle-gate, so through the passage into the cloister, and by the chapter-house door again into the choir. To which purpose doth the Red Book briefly describe the passage of the grand procession, an. 4, Car. I., and yet more particularly the grand procession (celebrated at Windsor in the 15th year of the present Sovereign's reign) passed down the middle aisle of the chapel, through the west door, and so along the lower ward of the castle, near unto the castle-gate; from whence ascending towards the alms-knights' old lodgings, unto and

through the passage between the east end of the chapel and the tomb-house, into the cloister, it entered into the chapel by the door near the chapter-house, and from thence proceeding down the north aisle unto the west door, and up through the aforesaid middle aisle, it re-entered the choir.....The way through which the grand procession passeth (wheresoever celebrated) is fenced in by the yeomen of the guard and the knights'-companions' attendants and servants, who standing on both sides make a spacious lane for it to pass through, and keep off the crowd from pressing upon it.

The third consideration relating to the grand procession is the order and manner thereof.....The whole order is as followeth:—

The morning service having proceeded to the end of the second lesson, and the prelate conducted by the sergeant of the vestry from the altar to his seat with usual reverences, [first towards the altar, and then towards the Sovereign's stall];

The alms-knights rise from their seats and pass to the middle of the choir, and after their accustomed reverences, go up to the sides of the altar.

Next, in like manner, do the officers-of-arms pass up.

Hereupon Garter riseth from his seat and makes his reverences, then waving his rod, summons the junior knights'-companions to descend.

Whilst they and the rest of the knights are leaving their stalls, with usual reverences, the gentlemen of the chapel, petty canons, and vicars of Windsor, put on copes, and make themselves ready to proceed.

Then the knights'-companions being all come down, and having made their accustomed reverences, stand each under his proper stall.

Then the Black-rod, Garter, and Registrar rise, and, after reverences made, stand before their forms.

So do the Chancellor and Prelate.

This done, the alms-knights come down from the altar, and passing into the middle of the choir, make again their double reverences, and proceed out of the choir.

After them all the choristers pass in a body to the middle of the choir, and having made their double reverences, (so do all that follow,) proceed forth two and two.

So do the vicars of Windsor.

Next four of the petty canons come from their seats into the middle of the choir, and there begin to sing the hymn.

Then followeth the sergeant of the vestry, bearing his gilt rod.

After whom, the gentlemen of the chapel at Whitehall.

Next, the verger of Windsor chapel, bearing his silver rod.

Then the prebends of Windsor.

After whom, the officers-of-arms come down from the altar and pass on.

Then the knights'-companions, the juniors first.

Then the Black-rod, Garter, and Registrar.

The Chancellor and Prelate.

The nobleman that bears the sword of state.

Then the Sovereign above in his stall makes a reverence towards the altar, and being descended, another below; then passes out and enters under the canopy which waits him at the choir door, having his train carried up; the Lord Chamberlain of the household, if he be not a knight of the order, attending somewhat behind the side of the canopy, on the sovereign's right hand, and the Vice-Chamberlain at the like distance on the left, for so they waited in the grand procession, an. 23, Car. II.

And lastly, the band of pensioners, who attend in guard on each side the sovereign and knights'-companions, with their captain in the head of them.

In this order (at this day) they proceed with great devotion, *the whole choir singing the office appointed, which heretofore was the Litany*, but that supplicational procession is now converted into a *hymn of thanksgiving*, composed by the Reverend Doctor Brune Ryves, the present Dean of Windsor, and Registrar of the Garter, at the command of the sovereign and knights'-companions in chapter, held the 17th of April, an. 13, Car. II. . . . The grand procession, when it hath been celebrated at Whitehall (or elsewhere beside Windsor), is, for the most and principal part, ordered after the aforesaid manner, as may be seen by the following scheme.

Sergeant of the vestry, with his gilt rod.

Choristers in surplices.

Gentlemen of the chapel in copes.

Sub-Dean in a cope.

Dean of the chapel in a cope.

Officers-of-arms.

Knights'-companions.
Officers of the Order.
The Sword.
Sovereign under a canopy with his train carried up.
The pensioners as before.

..... Whilst the knights'-companions are descending from their stalls, the gentlemen of the chapel go into the vestry to put on their copes, but the dean of the chapel hath his brought into the choir, which he puts on below under his seat .... The state and pomp of this grand procession appears both solemn and magnificent to the eyes of the beholders, since the glory thereof is much augmented by the splendour of the sovereign's apparel, canopy, and train; the lustre in which the knights'-companions shine, the various habits of the rest of the proceeding, the rich apparel of the retinue attending thereon, and lastly the solemnity of the vocal musick ... To complete the pomp of this great ceremony, we may (in the last place) fitly remember the musick as a part thereof; it being particularly taken notice of in most places of the register where the grand procession is recorded. The choirs both of the sovereign's chapel at Whitehall and this at Windsor being here (as before is noted) united, all singing the sacred hymn together, while the grand procession devoutly passeth on.

This hymn was composed and set with verse and chorus by Captain Cook, master of the children of the sovereign's chapel, by whose direction some instrumental loud musick was at that time introduced, namely, two double sackbuts and two double courtals, and placed at convenient distance among the classes of the gentlemen of both choirs to the end, that all might distinctly hear, and consequently keep together in both time and tune. For one sackbut and courtal was placed before the four petty canons who begun the hymn, and the other two immediately before the prebends of the college.

And now behold the *sculp* of the grand procession, as it was ordered upon this solemn occasion, an. 23, Car. II., designed and etched by Mr. Wineslaus Hollar, in which the postures and habits are expressed with singular spirit and freedom.*

Upon the return of the grand procession to the choir door, the

* See ante, p. 157, note, Edd.

alms-knights first advance into it, and after double reverences ascend above the haut-passe to the altar. Next the choristers; and in like manner the vicars, petty canons of Windsor, gentlemen of the chapel, and prebends go to their seats.

Then the officers-of-arms pass up, and join to the alms-knights. After this, the knights'-companions enter, and stand before their stalls.

The like doth the black rod, garter, and registrar.

As also the chancellor and prelate.

Then doth the sovereign take his royal stall.

The knights'-companions ascend their stalls.

The officers of the order sit down on their forms . . . . . Then the prelate, with two prebends (appointed to read the Epistle and Gospel), are conducted, the one by the sergeants of the vestry, the other by the verger, up to the altar, (which they approach with the usual reverences,) the prelate passing to the north side, and the prebends to the south, to finish the remaining part of divine service.

Whereupon the officers-of-arms descend into the choir, and the alms-knights go down to their seats, which, while they are so doing, the two prebends put on their copes at the south side of the altar. This done, the prelate begins the second service."—*Ashmole's Order of the Garter*, pp, 563–576.

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Procession on Rogation Day.

1632.] "Particularly he loves procession, and maintains it; because there are contained therein four manifest advantages. First, a blessing of God for the fruits of the field: secondly, justice in the preservation of bounds: thirdly, charity in loving, walking, and neighbourly accompanying one another; with reconciling of differences at that time, if there be any: fourthly, mercy in relieving the poor by a liberal distribution and largess, which at that time is or ought to be used. Wherefore he exacts of all to be present at the perambulation: and those that withdraw and sever themselves from it, he mislikes and reproves as uncharitably and unneighbourly; and, if they will not reform, presents them."—*Herbert's Priest to the Temple. The Parson Condescending.*

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1640.] "Doth your minister or curate in the Rogation days go in perambulation about your parish, saying and using the Psalms and suffrages by law appointed, as viz. Psalms ciii. and civ., the Litany and suffrages, together with the homily set forth for that end and purpose? Doth he admonish the people to give thanks to God if they see any likely hopes of plenty, and to call upon Him for His mercy if there be any fear of scarcity: and do the churchwardens assist him in it?"—*Articles to be enquired of within the Diocese of London,* 4to. 1640.

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Procession at the Enthronization of Dr. Cartwright, Bishop of Chester.

1686.] "I went from Wigan towards Chester, accompanied by the mayor and aldermen, and my brethren of the clergy, and lodged at Frodsham; from whence I was conducted, 30 Nov., by the high sheriff and governor, and a great train of the gentry on horseback, and ten coaches, into the city, the guards drawn up from the gates to the palace, and was visited by most of the gentlemen and ladies about the city. Dec. 1st. I was sung into the cathedral by the choir *in procession,* and enthroned by Mr. Dean, and sung back into the palace after prayers."—*The Diary of Dr. Thomas Cartwright, Bishop of Chester. Published by the Camden Society.* p. 15, 4to. 1843.

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Ibid. at Wolverhampton, Staffordshire.

Circa 1700.] "On the Monday and Tuesday in Rogation week, the sacrist, resident prebendaries, and the members of the choir, assembled at morning prayers with the charity children, each of whom carried a long pole, decked with a profusion of different kinds of flowers. Prayers being finished, the whole assembly marched through the streets with great solemnity, the clergy, singing men and boys, arrayed in their sacred robes, bringing up the rear."—*Nightingale's Beauties of England and Wales, Staffordshire,* p. 863, *cited in Book of Fragments,* p. 24.

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Ibid. at the Consecration of Wilmcote Chapel, Warwickshire.

1841.] "The Bishop of Worcester, with the Archdeacon of Coventry and others, were met at the chapel-gate by the rural dean, about thirty of the neighbouring clergy, and some from a considerable distance, all in surplices, hoods, &c., preceded into the chapel by the choir, consisting of eight men and twelve boys, also in surplices, churchwardens and other officers .... The burial ground was then consecrated, *the procession* taking place as before, the choir chanting the 39th and 115th Psalms."—*British Magazine*, vol. xxi. p. 358.

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Ibid. at the Consecration of the Parish Church of Leeds.

1841.] "About eleven o'clock, on the day before mentioned, [Sept. 2.] his grace the Lord Archbishop of the province, and the Bishop of the diocese, accompanied by the Bishop of Ross and Argyle, and the Bishop of New Jersey, were received at the north door of the church by the vicar and clergy of the parish and the churchwardens, and by them conducted to the vestry. Their lordships having put on their episcopal robes, left the vestry by the north-east door, and followed by the commissary and registrar of the diocese, all the clergy present, robed in their surplices, the churchwardens and patrons of the living, re-entered the church by the south-west door, where a petition was presented to the bishop by Henry Hall, Esq., senior patron, praying his lordship to consecrate the church. The same having been read, and the lord bishop of the diocese having declared his readiness to consecrate the church according to the petition; *the procession* moved up the nave of the church, the bishop and the clergy alternately repeating the xxivth Psalm."—*British Magazine*, vol. xx. p. 477.

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Ibid. at the site of the Church of the Holy Cross, Leeds.

1842.] "*Sept.* 15. At the conclusion of the service, the clergy and choir of the parish church *proceeded in their surplices* from the door of the school-room, up the field to the site of the intended church, solemnly chanting the 153rd Psalm as they went."—*British Magazine*, Oct. 1842.

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Ibid. at S. James's, Enfield.

1843.] "Service being ended, the children of the schools formed into rank in the churchyard, carrying garlands; boys in surplices, bare-headed, carrying crosses and banners, followed by the clergy and a long line of laymen *in orderly procession* for the school-rooms, about a mile distant. As the procession moved slowly along the road, the Litany was solemnly chanted by priests and people."—*English Churchman*, cited in "*How shall we Conform to the Liturgy?*" p. 328, *note*, 2nd edit.

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Ibid. at Tubney, Oxfordshire.

1844.] "On Monday last, July the 22nd, the first stone of a new church, dedicated to S. Lawrence, was laid at Tubney, in the diocese of Oxford .... The President and Fellows of Magdalene College, Oxford, who are the principal landowners of the place, have, for some years, been contemplating the erection of a new church, and the good work is now happily commenced. The day fixed for the purpose was the festival of the Saint from whom their College is named: and after having attended in their chapel the commemoration service of their munificent founder and benefactors, many of the members of the College, including the choir-clerks and choristers, proceeded to Tubney, a distance of about seven miles, *and having vested themselves in surplices at the curate's house, walked to the spot selected for the site*, which is a piece of ground scooped, as it were, out of the forest, of beautifully modest and retired character. The procession reached the churchyard just as they were chanting the 6th verse of the 132nd Psalm, 'Lo, we heard of the same at Ephrata, and found it in the wood,' which they had commenced singing as they approached the ground; and as they reached the site, 'This shall be my rest for ever: here will I dwell, for I have a delight therein,' were the appropriate sounds that fell upon the ear. The order for laying the foundation stone, used upon this occasion, was one which has been lately published by Burns, having been compiled from ancient sources, and having received the sanction of the Bishop of the diocese. The service was admirably chanted by one of the members of the college, and well supported by the responses of the quire, who also sung with much taste a very suitable anthem

composed for the occasion by one of the clerks, 'How dreadful is this place, &c.' One of the Fellows having laid the stone upon a brass plate, with an inscription commemorating the occasion and the date, the service was finished."—*English Churchman, July* 25, 1844.

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Ebid. at the Installation of the Lord Bishop of Fredericton.

1845.] "On Wednesday, the 11th inst, the day of the Feast of S. Barnabas the Apostle, the ceremony of the installation of the Right Rev. John Medley, D.D., the first bishop of Fredericton in the Province of New Brunswick, took place. His lordship, accompanied by several of the clergy who had come to Fredericton to wait upon their new Diocesan, moved *in procession* from the residence of the Venerable the Archdeacon, to the Province building, the bishop in his episcopal robes, with his crosier borne before him, his chaplain in a surplice, and the rest of the clergy in gowns."—*English Churchman, No.* 132.

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Ebid. at the Opening of Leamington Church.

Ibid.] "On Thursday the 17th inst. [July], the reopening of the new church of Leamington, on the completion of the choir, took place with considerable solemnity. At about eleven o'clock *a procession* of more than fifty clergymen in their surplices, stoles, and the hoods of their respective degrees, left the vicarage, and passed round the east end and south side of the church to the western entrance. They were preceded by the choir, and chanted (to the 8th Gregorian tone, 2nd ending) the 126th, the 122nd, and the 132nd Psalms. The procession, which was conducted by the Rev. E. Fortescue, entered the church at the western door, and proceeded to the altar, within the rails of which the Rural Deans and distinguished ecclesiastics from distant parts, were accommodated; the rest of the clergy sat in the choir on either side."—*Ibid.* No. 134.

Prayer for the Dead.

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Commanded by Edward VI. in "The Form of Bidding the Common Prayer."

1547.] "Thirdly, ye shall pray for all them that be departed out of this world in the faith of CHRIST, that they with us and we with them, at the Day of Judgment, may rest both body and soul, with Abraham, Isaac, and Jacob, in the kingdom of Heaven."—(*Injunctions by Edward VI.*, 1547, "to be observed and kept upon pain of deprivation, sequestration of fruits or benefices, suspension, excommunication, and such other coercion as shall be seen convenient.")—*Cardwell's Documentary Annals*, vol. I., pp. 21, 22.

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Commanded by Archbishop Cranmer.

Ibid.] "Item. Whether they bid not the beads according to the order appointed by the king's majesty." [See the preceding extract].—*Articles of Visitation, ibid.* p. 46.

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Contained in the first Prayer-Book of Edward VI.

1548.] "And here we do give unto Thee most high praise and hearty thanks for the wonderful grace and virtue declared in all Thy saints from the beginning of the world: and chiefly in the glorious and most blessed Virgin Mary, Mother of Thy SON JESU CHRIST our LORD and GOD, and in the holy Patriarchs, Prophets, Apostles, and Martyrs, whose examples (O LORD) and stedfastness in Thy faith, and keeping Thy holy commandments, grant unto us to follow. We commend unto Thy mercy (O LORD) all other Thy servants which are departed hence from us with the sign of faith, and now do rest in the sleep of peace: grant unto them, we beseech Thee, Thy mercy and everlasting peace, and that at the day of the general resurrection, we and all they which be of the mystical Body of Thy SON, may all together be set on His right hand, and hear that His most joyful voice, Come unto me, O ye that be blessed of My Father, and possess the kingdom which is prepared for you from the beginning of the world. Grant this, O FATHER, for JESUS

CHRIST's sake, our MEDIATOR and ADVOCATE... Amen."—*The Supper of the* LORD *and the Holy Communion, commonly called the Mass.*

"O LORD .... grant unto this Thy servant, that the sins which he hath committed in this life be not imputed unto him, but that he, escaping the gates of hell and pains of eternal darkness, may ever dwell in the regions of light, with Abraham, Isaac, and Jacob, in the place where there is no weeping, sorrow, nor heaviness: and when that dreadful day of the general resurrection shall come, make him to rise also with the just and righteous, and receive this body again to glory, then made pure and incorruptible .... Grant this, we beseech Thee, O merciful FATHER, through JESUS CHRIST our MEDIATOR and REDEEMER, Amen."—*Burial Office.*

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Ibid. in Queen Elizabeth's "Liber Precum."*

Circa 1559.] "Misericors DEUS .... humiliter petimus, ut nos a morte peccati resuscites ad vitam justitiæ, ut cum ex hac vita emigramus, dormiamus cum CHRISTO, quemadmodum speramus hunc fratrem nostrum, et in generali resurrectione, extremo die, nos una cum hoc fratre nostro resuscitari et, receptis corporibus, regnemus una Tecum in vita æterna; per DOMINUM nostrum JESUM CHRISTUM. Amen."—*Celebratio Cœnæ* DOMINI *in Funebribus, si amici et vicini defuncti communicare velint.*

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Ordered in "The Form of Prayer to be used by all Preachers before their Sermons."

1603.] "Finally, let us praise GOD for all those which are departed out of this life in the faith of CHRIST, and pray unto

* This is a Latin translation of the Common-Prayer Book made by the command of Elizabeth, for the use of the two Universities, and the Colleges of Winchester and Eton. Concerning the Office which contains the above extract, the Queen declared in her Proclamation that "some things peculiar at the funerals of Christians she had added and commanded to be used, the Act for uniformity, set forth in the first year of her reign, to the contrary notwithstanding." The "Liber Precum," is in some respects an improvement upon the *English* Prayer-Book. It contains *e.g.* the Rubrick in Edward's first Liturgy (see ante, p. 207) about the reservation of the Blessed Sacrament for the sick, and unambiguously translates "Priest" by "Sacerdos": many of its Rubricks also are fuller and more precise than those which occupy their places in the English Offices.—EDD.

God .... that, this life ended, we may be made partakers, with them, of the glorious resurrection in the life everlasting."—*Constitutions and Canons Ecclesiastical*, lv.

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Offered by Bishop Andrewes.

1620.] "Grant to such bodies as shall be here interred, that they with us and we with them, may have our perfect consummation and bliss, both in body and soul, in Thine everlasting kingdom .... God the Father, God the Son, and God the Holy Ghost, accept, sanctify, and bless this place, to that end whereunto, according to Thine own ordinance, we have ordained it, even to bestow the bodies of Thy servants in, till, the number of Thine elect being accomplished, they with us, and we with them, and with all other departed in the faith of Thy holy Name, shall have our consummation and bliss, both in body and soul, in Thy eternal and everlasting glory."—*Form of Consecration of a Church or Chapel.*

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Ibid. by Bishop Cosin.

1623.] "To these everlasting joys and pleasures, in houses not made with hands, but eternal in the heavens, for which we daily sigh and groan, God for His mercy vouchsafe to bring us, that we, with this our sister and all others departed in the faith of Christ, may have our perfect consummation there in soul and body. And He bring it to pass for us, that by His death, hath purchased life for us, Christ Jesus, the righteous."—*A Funeral Sermon preached at S. Martin's-in-the-Fields, on the seventeenth of June*, A.D. MDCXXIII. *at the Funeral of Mrs. Dorothy Holmes*, Works, vol. I. p. 43, in *Anglo-Catholick Library.*

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Ibid. by Bishop Buckeridge.

1626.] "And so I end, beseeching God to give to us all, as He gave to him, our parts in the "first resurrection" from sin to grace; and to grant to him and all the Faithful and Saints departed, and us all with him, a joyful resurrection to everlasting life, and glory in Jesus Christ, Amen."—*A Sermon preached at the Funeral of the Right Honourable and Reverend Father in* God, *Lancelot, late Lord Bishop of Winchester, by the Right Reverend Father in*

God, *John, late Lord Bishop of Ely. Anglo-Catholick Library,* vol. v. p. 298.

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Ibid. at the Consecration of the Chapel of S. Peter's College, Cambridge.

1632.] "……Utque desinentes Te vocare hic in terris, possimus cum reliquis servis Tuis, qui consimilia loca dedicaverunt Numini Tuo, eumque omnibus Sanctis Tuis, in æternum laudare Nomen Tuum in summis cœlis……Concede corporibus hic sepultis, ut illa nobiscum et nos cum illis et cum omnibus aliis vitâ defunctis in verâ fide et confessione Nominis Tui, consequamur perfectam beatudinem……&c."—*MS. of the Form of Consecration in the College Archives.*

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Contained in a "Form of Common Prayer, to be used upon the Thirtieth Day of January, &c., published by His Majesty's Direction."

1661.] "But here, O Lord, we offer unto Thee all possible praise and thanks for all the glory of Thy grace that shined forth in Thine anointed, our late Sovereign, and that Thou were pleased to own him (this day especially) in the midst of his enemies, and in the hour of death, and to endue him with such eminent patience, meekness, humility, charity, and all other christian virtues, according to the example of Thine own Son, suffering the fury of his and Thine enemies, for the preservation of Thy church and people. And we beseech Thee to give us all grace to remember and provide for our latter end, by a careful, studious imitation of this Thy blessed Saint and Martyr, and all other Thy saints and martyrs that have gone before us: that we may be made worthy to receive benefit by their prayers, which they, in communion with Thy Church Catholick, offer up unto Thee for that part of it here militant, and yet in fight with and danger from the flesh: that following the blessed steps of their holy lives and deaths, we may also shew forth the light of a good example; for the glory of Thy Name, the conversion of our enemies, and the improvement of those generations we shall shortly leave behind us: and then, with all those that have borne the heat and burthen of the day (Thy servant

particularly, whose sufferings and labours we this day commemorate), receive the reward of our labours, the harvest of our hopes, even the salvation of our souls; and that for the merits and through the mediation of Thy Son, our Blessed Saviour Jesus Christ. Amen." —*Cited in the Preface to The Ancient Liturgy of the Church of England, according to the Uses of Sarum, &c., by W. Maskell,* pp. lxxvi–lxxii, 8vo. 1844.

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Ibid. in present "Book of Common Prayer."

1661–1845.] "And we also bless Thy holy Name for all Thy servants departed this life in Thy faith and fear; beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of Thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen."—*Communion Office.*

"O Lord and heavenly Father, we Thy humble servants entirely desire Thy fatherly goodness mercifully to accept this our Sacrifice of praise and thanksgiving; most humbly beseeching Thee to grant, that by the merits and death of Thy Son Jesus Christ, and through faith in His blood, we and all Thy whole Church may obtain remission of our sins, and all other benefits of His passion .... Amen."—*Ibid.*

"Almighty God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; we give Thee hearty thanks, for that it hath pleased Thee to deliver this our *brother* out of the miseries of this sinful world; beseeching Thee, that it may please Thee, of Thy gracious goodness, shortly to accomplish the number of Thine elect, and to hasten Thy kingdom; that we, with all those that are departed in the true faith of Thy holy Name, may have our *perfect* consummation and bliss,* both in body and soul, in Thy eternal and everlasting glory; through Jesus Christ our Lord. Amen."—*Burial Office.*

* "Which," says Wheatly, who cites Bishops Cosin and Overall in support of his assertion, "is not barely a supposition, that all those who are so departed *will* have their perfect consummation and bliss; but a prayer also that they *may* have it, viz. that *we with them, and they with us,* may be made perfect together, both in body and soul, in the everlasting glory of God." *Rational Illustration of the Book of Common Prayer,* xii. 4.—Edd.

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Contained in the Form of Commemoration of Benefactors, Trinity College, Cambridge.

"Domine Deus, Resurrectio et Vita credentium, Qui semper es laudandus, tam in viventibus quam in defunctis, agimus Tibi gratias, pro fundatore nostro N. cæterisque benefactoribus nostris, quorum beneficiis hic ad pietatem et studia literarum alimur: rogantes, his donis ad Tuam gloriam recte utentes, una cum illis, ad resurrectionis gloriam immortalem perducamur: per Jesum Christum Dominum nostrum. Amen."

"O Lord, Who art the resurrection and the life of them that believe, Who always art to be praised, as well in those that live as in those that are departed; we give Thee thanks for King Henry the Eighth, our founder, Queen Mary, Edward the Third, Hervy of Stanton, and others our Benefactors.....beseeching Thee to grant that we, well using to Thy glory these Thy gifts, may rise again to eternal life, with those that are departed in the faith of Christ, through Christ our Lord. Amen."—*Forma Commendationis Fundatoris et aliorum Benefactorum.*

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Ibid. in the "Benedictio Mensæ," Trinity College, Cambridge.

"Infunde quæsumus, Domine Deus, gratiam Tuam in mentes nostras, ut his donis datis ab N. aliisque Benefactoribus nostris, recte ad Tuam gloriam utentes, una cum illis qui in fide Christi decesserunt ad cœlestem vitam resurgamus, per Christum Dominum nostrum. Amen."

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Ibid. in the "Benedictio Mensæ," S. Peter's College, Cambridge.

"Agimus Tibi gratias (Omnipotens et Æterne Deus) pro universis Beneficiis Tuis, pro viro recolendæ memoriæ domino Hugone de Balsham, Fundatore nostro primario, cæterisque omnibus hujus Collegii Benefactoribus.

"Nobis vero famulis Tuis tribue, ut eorum donis ad Nominis Tui gloriam, et Ecclesiæ incrementum utentes, una cum illis atque omnibus qui in fide Christi decesserunt, ad cœlestem vitam resurgamus, per Jesum Christum Dominum nostrum. Amen."

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Ibid. in sundry Inscriptions.

1547.] S. Peter, Coughton. "Of your charity pray for the soul of Dame Elizabeth Throkmorton the last Abbas of Denye, who deceised the xiii day of January in the yere of our Lord God MCCCCCXLVII, who lieth here intumulate in this tumbe, and on whose soul and all Christen soules Jesu have mercy. Amen."—*Dugdale's Warwickshire.*

1549.] S. Alphege, Solihull. "Of your charity pray for the soules of William Hill, gent., and for Isabell and Agnes his wives. Which William deceased the vith day of December, in the year of our Lord God MCCCCCXLIX. On whose soules Jesu have mercy. Amen."—*Ibid.*

1549.] S. Peter, Coleshill. "Here under lyeth the bodies of Reginald Digby, Esquier, and Anne his wife, the which Reginald dyed the XXV of Aprill in the year of our Lord M.D.XLIX, and the said Anne dyed the —— day of ——. Whose souls Ihu pardon. Amen."—*Ibid.*

1550.] S. Alkmund's, Shrewsbury. "Here lieth George Pontesbury, who died the tenth day of October, ano Dni 1550. On whom the Lord, for Xt Ihu sake, have mercy."

1551.] S. Andrew, Frense. "Here under lieth George Duke, Esq.; the which dyed the xxvith day of July, in the yere of our Lord God MCCCCCLI. Whose soul God pardon. Amen."—*Blomefield's Norfolk.*

1552.] S. James, Poole, Dorsetshire. Over arches of north aisle. "These six arches made at the charge of James Haveland and Helene his wife, on whose soules God have mercy. Amen. Anno Domini, MCCCCCLII."—*Hutchins' Dorsetshire.*

1559.] S. John Baptist, Bere Regis. On a brass. "Hic jacet Rob. Turbervyle, armiger, qui tempore suo procuravit alteram dimidiatam partem hujus manerii de Bere Regis (post dissolutionem Abbatie de Tarrant) et eandem adjicit ac univit hereditario patrimonio antecessorum suorum, ad longa tempora dominorum hujus manerii. Qui quidem Robertus obiit quinto die Aprilis, anno Domini 1559, cujus anime propicietur clementissimus Jesus Christus. Amen."—*Ibid.*

1561.] Nether Eatendon, Warwick. "Here lyeth William Underhill, of the Inner Temple of London, Gentleman.....and

Ursula his dearly beloved wife.....who died the xiii day of May, an. Dom. MDLXI. Upon whose souls CHRIST have mercy. Amen."—*Dugdale's Warwickshire.*

1562.] S. Peter, MERTON. "Here under lieth intombed the body of Tho. de Grey, Esq., who deceased 12 ..... of 1562. Whose soul GOD pardon."—*Blomefield's Norfolk.*

1565.] SS. Mary and Sampson, MILTON ABBAS. "Here lyeth buried Sir John Tregonwell, knt., doctor of the cyvill laws and one of the masters of the chauncerye, who died the xiii day of January, in the yere of our LORDE 1565. On whose soul GOD have mercy."—*Hutchins' Dorsetshire.*

1566.] S. Bartholomew, CRANBORN, Dorset. "All Christian people give thanks to the LORD for the departure of Nicholas Gilbert, of Bruton, gent., which decessyd in the xxvith day of June, in the yere of our LORD GOD MCCCCCLXVI. Whose soule commend to GOD's infinite mercy."—*Ibid.*

1567.] S. Peter, COLESHILL. "Here lyeth the body of Sir John Fenton Prest, Bachelor of Law, sometime Vicar of this church and Official of Coventre, who decessed the xvii day of May, 1566. Whose soule JHESUS pardon. Amen."—*Dugdale's Warwickshire.*

1567.] S. Mary, THETFORD. "In memoriam Richardi Fulmerston, equitis aurati, anno DOMINI 1567. Propitietur DEUS animabus mortuorum."—*Blomefield's Norfolk.*

1569.] S. Faith, ALCESTER. "Here lyeth the body of Foulke Grevyll, knight, and lady Elizabeth his wyfe.....which Foulke dyed the xth day of November, anno DNI. MDLXIX. and the said lady Elizabeth his wyfe departed the ixth day of —— in the yeare of our LORD GOD MDLX. Of whose soules GOD have mercy. Amen."—*Dugdale's Warwickshire.*

1574.] S. Mary, WETHERDEN, Suffolk. "Johannes Saliarde, miles —— cujus animæ propitietur DEUS, 1574."—*Ibid.*

1577.] S. Alphege, SOLIHULL. "Here lyeth the bodies of Thomas Greswolde, gent., and of Anne Jane and Isabell his wives. Wch Thomas deceased the viii day of July a^{o} 1577. Whom GOD grant a joyful resurrection."—*Ibid.*

1588.] S. Peter, COUGHTON. "Here lyeth interred the body of Sir John Throkmorton, knight.....He departed this life the 22nd of May, 1580. His wife survived, who lived and died his widowe, a.....and is here also interred, on whose soules GOD have mercy."—*Ibid.*

1599.] S. Chad, Tarbick, Warwick. "Katherinæ Oxoniæ filiæ, Westmerlandiæ neptis, Straffordiæ Buckinghamiensis abneptis, Windesoriæ conjugis, hic jacent cineres ——; obiit 17 Jan. 1599. Secundum misericordiam tuam memento mei Tu, propter bonitatem Tuam."—*Ibid.*

1601.] S. George, Brailes, Warwick. "John Bishop, Patron of this Church, who lived 92 years in good credit, and made an happy end the third day of Aprill, 1601. God grant him a glorious resurrection. Amen."—*Ibid.*

1602.] All Saints, Withibroke, Warwickshire. "Here lyeth the body of Christopher Wright, of Pappisford, Esq.....who deceased the first day of December, in the year of our Lord 1602. Whose soule God rest."—*Ibid.*

1603.] S. Peter, Ilton. "Pray for the soule of Nycholas Wadham, which depted oute of this world in the yere of our Lord 1603, on whose soul Jhu have mercy."—*Collinson's Somersetshire.*

1604.] S. Giles, Cherterton, Warwick. "Here lieth the bodies of Humffrey Peyto and Anna his wife, the wch Humffrey decessed the xxviiith of January, 1604. Whose soules God graunt a joyfull resurrection. In God is our hope."—*Dugdale's Warwickshire.*

1604.] S. Mary, Widford, in stained glass. "Jacobus Altham serviens ad legem Dns Maner de Widford ac patronus istius Ecclesiæ hanc capellam.....Ano Dni, 1604. Cujus animæ ppiciet Deus."—*Weale's Quarterly Papers.*

1606.] S. Mary, Brewood, Staffordshire. "Here lyeth the bodyes of Edward Gyfford of White Ladyes, Esq., and Frances his wife, wch Edw. was 2^{d} son of Sir Tho. Gyfford of Chillington, Kt., and deceased the first of January 1606, and Frances was eldest daughter and heire of Bartholomew Skerne, Esq.; and deceased the ... day of ..... On whose souls Jhesus have mercy."—*Monumenta Anglicana, by John Le Neve, Gent.*, vol. i. p. 14. 8vo. 1719.

1649.] S. Mary, Rougham, Norfolk. "Here lys the bodyes of William Yelverton, Baronet of Rougham who dyed ano Dni 1648. decimo 9°. die Julii, and Ursula the daughter of Thos L^{d} Richardson his wife, who dyed ano Dni 1657. 20mo die Martii and S^{r} William their only son who dyed ano Dni. 1649, 15 die Nov. without issue. Our Lord grant them to have mercy of our Lord in that day."—*Ibid.* p. 230.

1661.] S. Helen, SEFTON, Lancashire. "Hic jacet corpus dominæ Mariæ filiæ domini Alexandri Barlow de Barlow in comitatu Lancastriæ equitis aurati, uxoris prænobilis domini domini Carill vicecomitis Molineux, quæ obiit 8 Idus Februarii sanctæ Dorotheæ sacro. anno DNI MDCLXI. cujus animæ misereatur Omnipotens DEUS." —*Monumenta Anglicana*, vol. II. p. 88.

1664.] S. Michael, SUNNING, Berkshire. "Hic jacet corpus Susannæ uxoris Antonii Englefield de White Knights Armigeris, quæ obiit secund. die Junii. A.D. 1664. Ætatis vero suæ 65. Requiescat in pace. Amen."—*Ibid.* p. 102.

1668.] S. Mary, ROUGHAM, Norfolk. "Here lys the body of Eliz. Peyton, the daughter of William Yelverton Bart. and Ursula his wife. The heir of that family, who departed this life in the 15. of June. anō Dom. 1668. In the Day of Judgment deliver her, O LORD. Piæ hic dormientis memoriæ hoc monumentum imposuit J. B." *Ibid*, vol. v. p. 74.

1671.] Chapel, BISHOP AUCKLAND, Durham. "In non morituram memoriam Johannis Cosin, Episcopi Dunelmensis, qui hoc sacellum construxit, ornavit, et DEO consecravit, an. DOMINI MDCLXV. in Festo S. Petri. Obiit XV die mensis Januarii, anno DOMINI MDCLXXI. et hic sepultus est, expectans felicem corporis sui resurrectionem, ac vitam in cœlis æternam. Requiescat in pace."—*Cosin's Works in Anglo-Catholic Library*, vol. I. p. xxxiii.

1680.] Cathedral of S. ASAPH. "Exuviæ Isaaci [Barrow] Asaphensis Episcopi in manum DOMINI depositæ, in spem lætæ resurrectionis per sola CHRISTI merita. O vos transeuntes in domum DOMINI, domum orationis, orate pro conservo vestro, ut inveniat misericordiam in die DOMINI."*—*Biograph. Brit.*, cited in *Book of Fragments*, pp. 247, 248.

1685.] S. Peter, ASTWOOD, Buckinghamshire. "Here under lyeth the body of Samuel Cranmer, Esq. He was born at Aulcister in the county of Warwick about the year 1575, and died anº 1640. He descended in a direct line from Richard Cranmer, second son of John Cranmer, elder brother to Thomas, Archbishop of Canterbury. ..... Here lyeth also Mary his second wife. She was born at Hackney in August 1604, and dyed in April 1684 ... Defunctorum este memores ut in pace requiescant."—*Monumenta Anglicana*, vol. I. pp. 193, 194.

* This inscription was composed by the Bishop himself.—EDD.

1689.] SS. Peter and Paul, Eye, Suffolk. "Here also lyeth the body of William Heydon Esq; 2d son to Sr John Heydon, and last male of that family who departed the 17 day of Septemb. ano Dni 1689. Requiescat in pace. Amen."—*Ibid.* vol. v. p. 164.

1697.] S. Andrew, Thelton. "Hic jacet corpus Thomæ Havers qui obiit Febr. 1mo, ao Dom. 1697. Ætat. suæ 66. Requiescat in pace."—*Blomefield's Norfolk.*

1705.] S. ——, Cossesly, Norfolk. "Hic jacet Dna Elizabetha Englefeild ..... vitam Christianam transactam Christiano fine conclusit ..... Martii die 16. anno Dni 1705. ætatis suæ 70. Requiescat in pace."—*Monumenta Anglicana,* vol. v. p. 212.

1782.] SS. Peter and Paul, Algarkirke, Lincolnshire. "Mary Michael, spinster, who died Nov. 19, 1782, aged 69. Fili Dei miserere mei."—*Churches of Lincolnshire, Holland Division.*

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Defended by the Cambridge Camden Society.

"We may as well say at once, fortified by the examples of Bishop Barrow, Bishop Cosin, and Herbert Thorndike, and the authorities of Bishop Buckeridge, Bishop Andrewes, Archbishop Laud, Bishop Forbes, Bishop Overall, Archbishop Usher, Bishop Taylor, and Bishop Archibald Campbell, that no epitaph is Catholick, unless it contain (with one single exception) a distinct prayer for mercy."—*The Ecclesiologist,* vol. III. p. 171.

A Proclamation concerning the irreverent Talkers of the Sacrament of the Altar.

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Dec. 27, 1547.] "Whereas the king's highness hath of late, with the assent and consent of the lords spiritual and temporal, and the commons in the parliament held the 4th day of November, in the first year of his most gracious reign, made a good and godly act and statute against those who do contemn, despise, or with unseemly and ungodly words deprave and revile the holy Sacrament of the Body and Blood of our Lord, commonly called 'the Sacrament of the altar;' and the said statute hath most prudently declared, by all the words and terms in which Scripture speaketh of it, what is

undoubtedly to be accepted, believed, taken, and spoken by and of the said Sacrament: yet this notwithstanding his majesty is advertised, that some of his subjects, not contented with such words and terms as Scripture doth declare thereof, nor with that doctrine which the HOLY GHOST by the Evangelists and S. Paul hath taught us, do not cease to move contentious and superfluous questions of the said holy Sacrament and Supper of the LORD, entering rashly into the discussing of the high mystery thereof, and go about in their sermons or talk arrogantly to define the manner, nature, fashion, ways, possibility or impossibility of those matters; which neither make to edification, nor GOD hath by His holy Word opened.

"Which persons, not contented reverently and with obedient faith to accept that the said Sacrament, according to the saying of S. Paul, 'the bread is the communion,' or partaking 'of the Body of the LORD; the wine' likewise 'the partaking of the Blood of CHRIST' by the words instituted and taught of CHRIST; and that the Body and Blood of JESU CHRIST is there; which is our comfort, thanksgiving, love-token of CHRIST'S love towards us, and of ours as His members within ourselves, search and strive unreverently whether the Body and Blood aforesaid is there really or figuratively, locally or circumscriptly, and having quantity and greatness, or but substantially and by substance only, or else but in a figure and manner of speaking; whether His blessed Body be there, head, legs, arms, toes and nails, or any other ways, shape and manner, naked or clothed; whether He is broken or chewed, or He is always whole; whether the bread there remaineth as we see, or how it departeth; whether the Flesh be there alone, and the Blood, or part, or each in other, or in the one both, in the other but only Blood; and what Blood; that only which did flow out of the side, or that which remained: with other such irreverent, superfluous, and curious questions, which, how and what, and by what means, and in what form, may bring into them, which of human and corrupt curiosity hath desire to search out such mysteries as lieth hid in the infinite and bottomless depth of the wisdom and glory of GOD, and to the which our human imbecility cannot attain: and therefore ofttimes turneth the same to their own and others' destruction by contention and arrogant rashness, which simple and christian affection reverently receiving and obediently believing without further search, taketh and useth to most great comfort and profit.

"For reformation whereof, and to the intent that further contention, tumult, and question might not arise amongst the king's subjects, the king's highness, by the advice of the lord-protector, and other his majesty's council, straitly willeth and commandeth, that no manner of person from henceforth do in any wise contentiously and openly argue, dispute, reason, preach or teach, affirming any more terms of the said blessed Sacrament than be expressly taught in the holy scripture, and mentioned in the aforesaid act; nor deny none which be therein contained and mentioned, until such time as the king's majesty, by the advice of his highness's council and the clergy of this realm, shall define, declare, and set forth an open doctrine thereof, and what terms and words may justly be spoken thereby, other than be expressly in the scripture contained in the act before rehearsed.

"In the meanwhile the king's highness' pleasure is, by the advice aforesaid, that every his loving subjects shall devoutly and reverently affirm and take that holy bread to be CHRIST's Body, and that cup to be the cup of His holy Blood, according to the purport and effect of the holy scripture contained in the act before expressed, and accommodate themselves rather to take the same Sacrament worthily than rashly to enter into the discussing of the high mystery thereof.

"Yet the king's highness mindeth not hereby to let or stop the ignorant and willing to learn, reverently or privately to demand of those whom he thinketh knoweth more, the further instruction and teaching in the said blessed Sacrament; so that the same be not done with contention, nor in open audience, with a company gathered together about them, nor with tumult: nor doth prohibit any man hereby likewise so quietly, devoutly, and reverently to teach or instruct the weak and unlearned according to the more talent and learning given to him of GOD. But only that all contention, strife, and tumult, and irreverentness might be avoided, and in open audience and preaching nothing taught but which may have the holy scripture for warrant.

"Upon pain that whosoever shall openly with contention or tumult, and in a company gathered together, either in churches, alehouses, markets, or elsewhere, contrary to the form and effect of this proclamation, defend and maintain, or irreverently and contentiously demand of any man, any of the questions before rehearsed, either on the one part or of the other, or any such like, or do other-

wise revile, contemn or despise the said Sacrament by calling it an idol, or other such vile name, shall incur the king's high indignation, and suffer imprisonment, or to be otherwise grievously punished at his majesty's will and pleasure.

"Giving further in authority to all justices of the peace within the shires where they dwell, to apprehend and take all such as contentiously and tumultuously, with companies or routs assembled about them, do dispute, argue or reason, or stiffly maintain, or openly preach and define the questions before rehearsed, or any of them, or such like, either on the one part or the other, and to commit the same to prison until such time as the king's majesty's pleasure herein be known: and that they immediately do certify the name or names of the party so offending, and of them who were there at the same time present, making the rout or assembly to the king's highness's council: willing and commanding the said justices with all diligence to execute the premises according to the purport, effect, and true meaning of the same, and their most bounden duties, as they tender his highness's will and pleasure, and will answer to the contrary upon their peril."—*Cardwell's Documentary Annals*, vol. i. pp. 34-38.

Miscellaneous.

(*Resumed from page* 215.)

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"Popish Ceremonies" observed by the Clergy at the Restoration.

1660.] "Upon these and other reasons it was, that many ceremonies introduced into the mass-books and other popish breviaries, such as ducking and bowing to the East, to the altar, the standing up at *Gloria* Patri, or 'Glory be to the Father,' &c. at the reading of the Gospels for the day; the wearing of robes, copes, lawn sleeves, or other vestments, (save only a rochet to be worn by an archbishop or bishop, and surplice only by priests and deacons), the wearing of sandals or slippers when men go into churches or chapels; the turning Communion-tables and setting them altarwise (at the east end of the chancel, or setting up altars of stone in that place, whether the congregation can hear or not);

women's wearing veils, and offering of chrisomes at churchings, and that at the high altar; the reading of the lessons at one place, and the second service at the altar, which second service was never appointed by the Common Prayer-Book to be used but only at the celebration of the LORD'S Supper; the setting up of tapers of wax, candlesticks, basins and ewers, upon the high altar, and ducking to them every time a man comes into the church or goes out, or stirs while he is in it; (whereas cups, pots, and basins for alms, were never since 5 Edw. VI. to be set there, but at the Communion, nor then to be bowed unto, though the bread and wine were on the Table); the wearing of hoods of degrees, and many other such like devices; all which were laid aside in 5, 6 Edw. VI., as appears by the rubricks, and the act of uniformity in 1 Eliz. 2 compared together, which allows nothing but what was in the Book of 5, 6 Edw. VI., save only the alterations mentioned in the said Act, as hath been before shewed . . . . But so great is the itch of man's corrupt nature after human inventions in divine worship, and so natural are popish gew-gaws and outward pompous toys that please the senses, that many of these (who had been laid aside, as above said in 5, 6 Edw. VI.) and that, at the conference at Hampton-court, it was desired that those ceremonies and rites of the cross in baptism, kneeling at the Communion, the surplice, &c., might be put away; yet such was the violence of the prevailing party at that time, that, having obtained license under the great seal, they in Convocation, an. 1603, recalled sundry of those rejected ceremonies again, and enjoined all students in colleges to wear surplices in time of divine service, Can. xvii., copes by him that ministereth the sacrament, epistolers and gospellers, according to 7 Eliz. (there being no such statute nor Parliament in 7 Eliz.), and sundry other things, under colour whereof, by degrees, most of those things before cast out, viz. bowing to the East, and to the altar, with the rest before named, were introduced; and now devoutly (or rather superstitiously) observed, without any show or colour of warrant, but ancient custom, which being duly examined, will appear to all to be first used in the popish churches, as too palpably appeareth by the Preface touching ceremonies before alleged.

" Yea, those very men who are so much for these, and not only urge the 18th Canon of 1603, but the Queen's Injunctions for bowing at the Name of JESUS, which no Common Prayer-Book

or statute hath enjoined: yet, in other things, regard not those Injunctions, nor the Book of Homilies, no, nor the Act of Uniformity itself, touching such ceremonies as they have a mind to recall or advance: witness their setting up candles in candlesticks on the high altar, as they call it, and such like superstitions, which the third injunction of Eliz. reckons among those things which tend to idolatry and superstition, which of all other offences GOD doth most detest and abhor. They must have their antiphons, responds, &c., which the preface to the Common Prayer-book tells us are laid aside. Not content with this, they must have all (except candles lighted) that are upon the popish altars where mass is used, upon their high altars; yea, piping on divers instruments, singing (so as none can understand the matter, but only be tickled with the music), playing upon organs, &c."—*Reasons shewing the Necessity of Reformation, &c., by divers Ministers of sundry Counties in England,* pp. 33–35, 4to. 1660.

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1697.] "For though the Act for enjoining the Book of Common Prayer forbids, both affirmatively and negatively, any other method or form of service, rites or ceremonies, than is there directed, they [the clergy] are great nonconformists, in disobeying that rule, in several additions in approach to popery, as in their second service, of which a third part of the congregation cannot hear a word. In the minister's reading one verse in the Psalms, and the people another, therein taking the minister's office out of his hands. In the minister's and clerk reading together with a loud voice the LORD's Prayer, in a way void of reverence due to prayer. In the use of organs in the singing of psalms, with other unwarrantable additions, this last being declared against in our Homilies, which Homilies with the thirty-six Articles (confirmed by Act of Parliament, the other three wanting, as I have heard, that sanction) contain the doctrine of our Church; so that these and other arbitrary additions to our discipline established by law, seem to have been on purpose to hinder devotion, and make the people godless, according to Laud's design, in his Declaration for sports on the LORD's day; for those that cannot read, or have no books, which may be reckoned three quarters of an episcopal congregation, cannot have any benefit, either by reading the Psalms in the manner now used, or by singing with organs, and all the plea for the latter

I ever heard of, is to help the people to sing in tune, to the pleasing of the ear, a very unwarrantable excuse, God requiring all to sing with grace in the heart, and not a few to sing with art, whilst the rest doth not understand what is sung. And to this may be added, the endeavouring to make it a superstitious fashion to sit bare during sermon, which is a new imposition brought in by Laud, and not practised above two or three years, before put down by the wise Long Parliament, and so continued till the Restoration of Charles the Second, with *whom came in* ALL *Laud's practices.* And this of sitting bare in sermon time, is not known in any other Christian church: for though the papists are bare in their church out of service-time, whom we endeavour to imitate in that circumstance, yet they are covered during sermon, wherein we outgo them; the reason for which I leave to themselves, confessing I never understood any for the one more than the other."—*The Providences of* God *observed through several ages towards this Nation, in introducing the true Religion, &c., by the late Slingsby Bethel, Esq.*, pp. 68–70, 2nd edit. 12mo. 1697.

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A Crucifix defended by the Journeymen of Kidderminster.

Circa 1640.] "About this time the Parliament sent down an order for the demolishing of all statues and images of any of the three Persons of the blessed Trinity, or of the Virgin Mary, which should be found in churches, or on the crosses in churchyards. My judgment was for obeying of this order, thinking it came from just authority; but I meddled not in it, but left the churchwarden to do what he thought good. The churchwarden (an honest, sober, quiet man) seeing a Crucifix upon the cross in the churchyard, set up a ladder to have reached it, but it proved too short: whilst he was gone to seek another, a crew of the drunken riotous party of the town (poor journeymen and servants) took the alarm, and run together with weapons to defend the Crucifix and the church images, of which there were divers left since the time of popery."—*The Life of Mr. Richard Baxter*, p. 40, folio, 1696.

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Bishop Hacket's Reception at Coventry.

Aug. 5, 1662.] "Advised from Lichfield, that the Lord Bishop of the diocese being in his journey towards Coventry, the high

sheriff of the county of Warwick, accompanied with the principal gentry and clergy of that shire, to the number of three hundred, met him at Willoughby, where, after many salutations of endearment and welcome, Mr. Archdeacon Riland addressed himself on behalf of the company to his lordship in a Latin oration, to let him know what an esteem the whole county had both of his person and function. With this noble attendance, our bishop was conducted towards Coventry, where, about a mile's distance from the city, the country troops and trained bands were drawn up in a readiness to receive their much respected diocesan, who at his approach towards them, welcomed him with loud shouts and acclamations of well wishes. After which Sir Thomas Norton in an handsome speech gave an account of the value and respect that they had also of his lordship. From thence his lordship went towards his lodgings, whither Mr. Mayor and the aldermen in their formalities came to congratulate his lordship's arrival, from whence, after a small pause, he went to Trinity church; and divine service ended, he was again accosted in the name of the mayor, and with a third speech, to all which his lordship gave such suitable returns of affection and civility, that many of the most obstinate opposers of episcopacy are melted into moderation . . . . They were very near five hundred that received confirmation from his lordship in one day."—*Bishop Kennet's Register*, p. 738.

[531]

Rood-screens required by Law.

"Do the chancels remain as they have done in times past, that is to say, in the convenient situation of the seats, and in the ascent or steps unto the place appointed anciently for the standing of the holy Table? Is the chancel of your church or chapel clean kept, and repaired within and without, in the windows and otherwhere as appertaineth? And is there a comely partition betwixt your chancel and the body of the church or chapel, as is required by the law?"—*Articles to be enquired of within the Diocese of London, &c.*, 4to. 1640.

[532]

Churchyard Cross restored by order of Bishop Montague.

1632.] "In 1632 the wooden top of the cross in the churchyard was made by John Forbie, clerk, by the appointment of the bishop of Norwich, on the top of the side towards the church,

Crux Christi, Salus Mundi. On the standing part, Christus *pro nobis passus.* On the transverse, a wounded heart and hands wounded with the nails, *Ecce! Quanta pro te pertulit.* On the backside towards the east, *In* Christo *spero.* On the standing part, *Si compatimur, conregnabimus.* Then on the transverse, *Reliquit nobis exemplum.* The globe was set up to signify the heavens coloured with blue, with stars and clouds. On the equator circle, *Aspiremus permansura eterna.* The lower part coloured green to signify the earth, with trees and flowers; on it, *Quid tumultuamur? Peritura possidemus."—Blomefield's Norfolk,* vol. i. p. 362.

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A Side Altar.

1571.] "Thomas Oken, in his will bearing date 24 Nov. ——, disposed his body to be buried near S. Anne's altar, within the church of our Lady, Warwick."—*Dugdale's Warwickshire.*

[534]

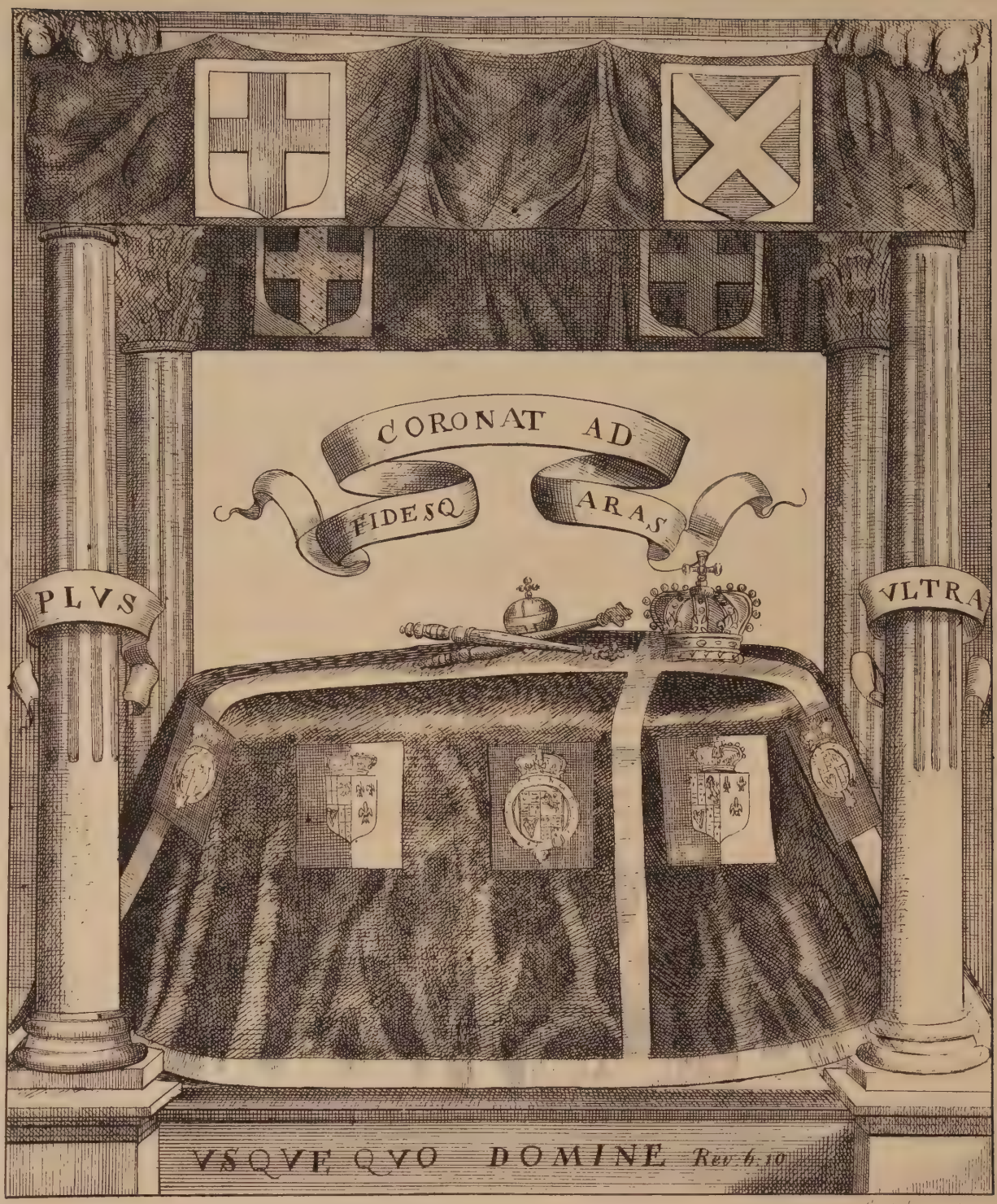
Gilds in Norfolk.

Temp. Car. I.] S. Mary, Attleburgh. "1628, July 15, was a gild new erected by four young bachelors of the town, and kept at the college-house, of above twenty meases of persons, and the poor then well relieved.

1639.] "'Twas continued by four widowers of the town, and held where the old gild-house was, at the west end of the parsonage close, at Mr. Duffield's; the poor well relieved.

1630.] "'Twas holden on Midsummer-day, and one Mr. James of Eccles, then the high constable, and one Mr. Robert Allen of Great Elingham, were two of the four heymasters, who for their own good credit and our town's gild procured guests that there were thought to be 2,000 people then there, they could not half sit and dine there, but were constrained to go into the town and there could not be of that sudden meat enough provided for them: it was said they left no bread in the town by two o'clock, only beer was plentiful: there was no outrage or disorder of the company. We began all these good meetings with solemn prayers in our church, and a sermon, &c.

"The town of Barnham-Broome hath thus holden a gild with them with much good company and merry meeting, and their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sermon was ever rewarded, and moreover, in this year, Mr. Legat the minister who preached there had a gold ring given him by the heymaster worth above twenty shillings. The motto was, *Legatus* CHRISTI, *Patronus Festi.*"—*Blomefield's Norfolk*, vol. I. p. 236.

[535]

Penance.

1626.] "Richard Appleby did commit his penance in white linen the 21st of November, according to law, and Margaret Symson the next sabbath after."—*Parish Register of Whorlton, Northumberland.*

[536]

Burial of Excommunicated Persons.

Dec. 31, 1664.] "Infant Knight and Mary Watson, being excommunicated, buried in a garden."—*Parish Register of S. Nicholas, Newcastle.*

[537]

Towels used at the Holy Communion.*

1599.] "Item. Paid for a long diaper cloth to make two towels for the communicants, 12*s.* 8*d.*"—*Churchwardens' Accounts of S. Margaret's, Westminster.*

[538]

Herse set up in honour of King Charles the Martyr.

"In Sylvanus Morgan's 'Sphere of Geutry' there is represented a pall with a white cross lying under a herse, set up in honour of King Charles I."—*The Ecclesiologist*, new series, vol. I. p. 12.†

[539]

Reconciliation of S. Werburgh's Church, Bristol.

1624.] "An extraordinary circumstance connected with the history of this church, that has hitherto escaped notice, has been communicated to me by Mr. Tyson, in an extract from Adams' Chronicle, a manuscript work in his possession.

"'The 11th of June, 1624, in the morning, one Owen Charles

* See ante, p. 303, note.—EDD.

† The opposite lithograph is copied from the engraving here alluded to.—EDD.

polluted S. Warberowe's church, in Bristol, for which offence the church-doors were kept fast until the 11th of July following, on which day it was, by Dr. Wright, Bishop of Bristol, reconciled and purged with great solemnity.'"—*Cursory Observations on the Churches of Bristol*, pp. 236, 237, 2nd edit. 8vo. 1843.

[540]

Rood-screens and Holy Doors universal in the Diocese of Norwich, in 1638.

"He (Bishop Montague) caused a meeting of the clergy to be held at Ipswich, for the parts adjoining, where he prescribed these following orders: that is to say, First, After the words or exhortation pronounced by the minister (standing at the Communion-table, the parishioners as yet standing in the body of the church) 'Draw near,' &c., all which intended to communicate should come *out of the church into the chancel:* Secondly, That all being come in, the *chancel door should be shut*, and not opened till the Communion be done, &c."—*Heylin's Cyprianus Anglicanus*, p. 366.

[541]

Roodscreen-doors repaired.

8 *Eliz.*] "To John Sayght for makyn hyngs for the quyer dores and the tresoer dor, 2*s.* 10*d.*"—*Parish Accounts of S. Mary's, Shrewsbury.*

[542]

Altar-pieces of Needlework.

"Several of the churches in that part of the country [near Oundle in Northamptonshire] are ornamented with altar-pieces of her performance, [Mrs. Elizabeth Creed]; she died in 1728."—*Witford's Memorials.*

[543]

Maundy of King Charles the Martyr.

1639.] "Upon Thursday before Easter (Ap. 11, 1639), the king kept his Maunday in the cathedral [of York], where the bishop of Ely [Dr. Wren] washed the feet of thirty-nine poor aged men in warm water, and dried them with a linen cloth. Afterwards, the bishop of Winchester washed them over again in white wine, wiped and kissed them."—*Drake's Eboracum*, p. 137.

[544]

Archbishop Parker's Visitation.

1570.] "The same year, July the 3rd, he entered upon his ordinary visitation, and visited his church in person. . . . . This visitation began with the celebration of the prayers and holy Communion in the chapter-house by one of his chaplains, the dean and clergy present: which visitation he continued from day to day, until the 22nd of the same month. And then he gave forth to the clergy and laity of his diocese divers wholesome injunctions necessary to be observed for several causes. And this was the last session of his visitation, though he prorogued it to the Feast of the Purification of the Blessed Virgin.

"The particular method and manner of this visitation, how first to be entered upon, for the more regular and orderly proceeding (as the archbishop delighted to do all his matters in a grave and solemn decency), was thus appointed:

"*First*, That the service be done in the choir by eight of the clock in the morning.

"*Secondly*, That all they of the choir with the whole foundation, after service done, stand in the body of the church on either side of the middle aisle in due order; and that the dean, prebendaries, and preachers do come to the palace to wait upon my lord his grace, to the church.

"*Item*, At the entry of my lord his grace into the church, the choirs to go up before him, singing some anthem.

"*Item*, They being all placed in the choir, shall sing the Litany.

"*Item*, That being done, the grammarians and the choirs to go up into the presbytery, two and two in order, and so on to the backside of the choir by Bishop Barham's chapel into the chapter-house. The archbishop, dean, prebendaries, and preachers to meet them at the stairs' head: and they only with the archbishop's officers to be *infra cancellos*. And there and then, before the beginning of the sermon, to sing the hymn *Veni* CREATOR, and in English. The dean to say the collect following for grace, beginning *Gratias agimus, &c.*, in English.

"*Item*, These things being done, the preacher to proceed to the sermon. Which being done, all the extern laity to be commanded out by the beadle.

"*Item*, The dean or vice-dean to bring in his certificate. And

all they of the church being cited, to be called and sworn, and monished to bring in their several presentments in writing in the afternoon between three and four of the clock in the place aforesaid. And then the visitation to be continued."—*Strype's Life and Acts of Archbishop Parker*, p. 303, folio, 1711.

[545]

A "Popish" Rood-loft.

1573.] "The vigilant bishop of Norwich was informed that there was a popish rood-loft still remaining in S. George's church in Norwich, with the fashion and order as was in the time of popery. This, many good people, and especially one Morley of that parish, complained of. Others of the said parish . . . . were as fond of it." —*Ibid.* p. 450.

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License to Eat Flesh in Lent.

"Whereas John Potts, Esq., and the lady Ursula Spelman his wife, being under my charge and cure, in the parish of Mannington, are persons very sickly, and cannot eat flesh..... without great peril of their health; I, Paul Amirant, rector of the parish above named, do license the same John Potts, Esq., and the lady Ursula Spelman his wife, to eat such kind of flesh meats, as by the law are tolerated and allowed during the time of their sickness and infirmity.—In witness whereof, I have set hereunto my hand and seal, the 3rd day of February, 1631. Per me Paulum Amyrant, rectorem de Mannington."—*Parish Register of Mannington, Norfolk. English Churchman*, No. CXLVIII. p. 687.

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Procession at the Consecration of S. Saviour's Church, Leeds.

Feast of SS. Simon and Jude, 1845.] "At half-past eleven, the lord bishop, followed by his chaplain, archdeacon Musgrave, Dr. Hook, Dr. Pusey, and the remainder of the clergy, to the number of two hundred and thirty, walked in procession from the school to the church, the bishop being attired in full episcopal costume, and the clergy in surplices and hoods. As the pathway from the school to the church is circuitous, and the ground rises rapidly, the appearance of the white-robed priests, as they solemnly ascended the hill, under the smiling beams of a mild October sun, was striking and beautiful in the extreme."—*English Churchman*, No. CXLIX. p. 705.

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Poetical allusion to Altar-Lights.

"She keeps an altar on her brow,
Her eyes two tapers on each side:
There superstitious lovers bow."

To a fair Lady weeping for her husband, committed to prison by the Parliament, 1643. *Rump Songs*, p. 131.

[549]

The Church's Seasons for Marriage.

"Extracted from the Register-book of the parish of South Benfleet, in the county of Essex:—

'TO KNOW THE SEASON WHEN MARRIAGE IS OUT OF SEASON.

'*Memento*. It goeth out on February 7th, or on Shrove Tuesday, and comes not in again till Low Sunday: then it goeth out again on Rogation Sunday, and continueth out till TRINITY Sunday, from which time it is in season, until Advent Sunday: then it goeth out till January 13th, and continueth in from thence till February 7, &c. JEFFREY PHILMEAD, *Vicar*.'

"It appears from the same Register-book, that Jeffrey Philmead was inducted into the vicarage of South Benfleet, April 6, 1663.

"The above extract shows that the practice of solemnizing marriages at certain times only, was in use in the English church at a recent period. The same practice is set forth at the beginning of Bishop Cosin's 'Collection of Private Devotions in the practice of the Ancient Church, called the Hours of Prayer,' which was published in 1627.

'THE TIMES WHEREIN MARRIAGES ARE NOT SOLEMNIZED.

'From { Advent Sunday / Septuagesima Sunday / Rogation Sunday } until { Eight days after the Epiphany. / Eight days after Easter. / TRINITY Sunday. }

'Some of these being times of solemn fasting and abstinence, some of holy festivity and joy, both fit to be spent in such sacred exercises without other avocations.'"— *English Churchman*, No. CLV. p. 800.

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"Wherefore to begin with the times wherein the liberty of marriage is restrained. 'There is,' saith Solomon, 'a time for all things; a time to laugh, and a time to mourn.' That duties belonging unto marriage, and offices appertaining to penance, are things unsuitable and unfit to be matched together, the prophets and apostles themselves do witness. Upon which ground, as we might well think it marvellous absurd to see in a church a wedding on the day of a public fast, so likewise, in the selfsame consideration, our predecessors thought it not amiss to take away the common liberty of marriages during the time which was appointed for the preparation unto and for exercise of general humiliation by fasting and praying, weeping for sins."—*Ecclesiastical Polity*, v. 73.

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"'We might right well,' says the great and judicious Mr. Hooker, (l. 5, sect. 73), 'think it absurd to see in the church a wedding on the day of a publick fast': therefore no regular clergyman marries any by banns during the solemn time of Lent, when good Christians ought to be engaged in more serious and heavenly business: and even when a license comes, and the case is somewhat extraordinary, yet he can scarce ever get his own consent to the doing so unagreeable a thing.'"—*The Clergyman's Vade Mecum*, 3rd edit., p. 189. 12mo. 1709.

[552]

The Devil's Knell.

1828.] "At Dewsbury, Yorkshire, there is a bell called 'Black Tom of Sothill': the tradition is that it is an expiatory gift for a murder. One of the bells, perhaps this one, is tolled on Christmas-eve as at a funeral or in the manner of a passing-bell: and any one asking whose bell it was, would be told that it was the devil's knell. The moral of it is, that the devil died when CHRIST was born. The custom was discontinued for many years, but revived by the vicar in 1828."—*Collect. Top.*, vol. I. p. 167.

[553]

Altar Furniture in Archbishop Laud's Chapel.

Temp. Charles I.] "Upon this new altar he had much superstitious Romish furniture, never used in his predecessor's days, as

namely, two great silver candlesticks with tapers in them, besides basons and other silver vessels (with a costly Common Prayer-book standing on the altar, which, as some say, had a crucifix on the bosses), with the picture of CHRIST receiving His last supper with His disciples in a piece of arras, hanging just behind the midst of the altar, and a crucifix in the window directly over it.....This new altar furniture of his was proved and attested upon oath by Sir Nathaniel Brent, Dr. Featly, Dr. Haywood (his own popish chaplain), who justified his lord that he did it in imitation of the king's chapel at Whitehall, where he had seen not only tapers and candlesticks standing, *but likewise burning in the day-time*, on the altar."—*Canterbury's Doom*, pp. 62, 63.

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Altar Candlesticks in Village Churches.

1844.] "A correspondent has obligingly furnished us with the following examples of village churches, in which the rubrick that requires two lights to be placed upon the high altar, is at this day observed: S. Mary's, BRUTON, Somersetshire, where the candlesticks are silver, and bear the legend 'The gift of Mr. John Gilbert to Bruton church, 1744'; S. Nicholas', WEST PENNARD, Somersetshire; THEALE, Berks.; S. Thomas Apostle's, THOVERTON, Devon; and S. Peter's, MARLBOROUGH, where they have been in use from time immemorial. We may add S. ——, BEAUMARIS; S. Michael's, CLAPTON in GORDANO (disused), Bristol; Allhallows', BARKING, London."—*The Ecclesiologist*, vol. III. p. 160.

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Resemblance of the Caroline Prelates to the Pope.

1642.] "The Scripture commandeth preaching in season and out of season; but with the pope and our bishops, all preaching is now out of season, I am sure out of fashion in themselves, and cried down in others: for with them ignorance is the mother of devotion.

"The Scripture alloweth but two Sacraments; the pope addeth five; and our bishops are ambiguous. 'Two only,' they say, 'are generally necessary to salvation', which may clearly intimate that there are *more than two;* though perhaps not absolutely necessary to salvation, or though necessary, yet not *generally* necessary to all men, in all times, states, and conditions whatsoever. And so much the papists yield of their five Sacraments, nay, of six of their seven:

for only Baptism, they say, is absolutely and generally necessary to salvation; the Eucharist even with them is not necessary to infants, much less Matrimony, Orders, Confirmation, Penance, Unction. In what do our bishops then differ from papists in this? How do they differ in Baptism? Both pope and bishops hold it necessary, absolutely necessary, to salvation: yea, the most moderate of both maintain a general baptismal grace, equally conferred to all partakers of that Sacrament. Indeed our bishops do not openly use salt and spittle, but yet they retain the Cross (perhaps much worse), and begin to claim spiritual alliances as the papists do.

"In the LORD's Supper, the pope *makes* (or rather *finds*) an Hostia, an altar, a priest, and this priest must offer for the sins of the quick and dead. Our bishops must have priests, altars, a sacrifice, corporals, and what not that papists have? to say nothing of their times and gestures, which sure the Scripture never so determined, much less excluded any that would not yield to such and such circumstances, which none ever thought could be more than indifferent.

"In all ordinances the Scripture now speaks of no other holiness than that which is spiritual, rational, the holiness of the whole man. The pope hath found out new holiness, which he puts on places, times, vestments, bells, tapers, water, wafers, copes, basins, pots and cups, with other utensils.

"And do not our bishops so also? What means such rigid pressing of holy days? bare heads in churches? holy surplices? What mean they else by their holy chalices? holy knives? holy utensils? all which may be so sanctified by a devout priest, that they may become profitable to the souls of those that use them. How then do our bishops differ from papists in administering Sacraments, manner of all ordinances?

"And is there any greater difference in *admission of members*, and *excommunication?* This last being the last and greatest censure of the church, by both bishops and pope, is made not only most common, (as the humour moves them) but also most ridiculous, being the usual appendix of one groat short in our reckonings with our lord bishop's registrar, proctor, or apparitor.

"I would not be mistaken here. I bring not in these things of doctrine or discipline, as if by agreeing in one or many of these I might convince bishops and papists (or the pope) were all one.

The main thing I drive at in all this, is the original fountain from whence all these spring, and all the banks that keep in these rivulets; that virtue and power which moves and actuates all these in their proper channels: and this is papal.

"For, whatever the pope doth of his own head, by his own power, dictating to his vassals, as head of the church, this is truly papal, and such is the power by which these usurp so much over men's persons and consciences, in enjoining and pressing such and such doctrine or discipline.

"So that a bishop's wearing a surplice, cope, mitre, using the cross, bowing to the altar, and these such things (though they may be errors, yet all these or one of these), makes him not a pope, a popeling, or properly antichristian: but receiving these from the pope's dictates, doing them because he commands, acknowledging his power in commanding,—this makes a papist: and commanding them, pressing them on others in such despotical power, makes a true pope, a real antichrist.

"Nor may our bishops evade by this (which I easily see may be answered), that though indeed they do these things and command these things, yet they neither do them from the pope's command, nor command them in the pope's power."—*A Discourse opening the nature of that Episcopacy which is exercised in England, &c. By the Right Hon. Robert Lord Brooke*, pp. 56, 58. 2nd. edit. 4to. 1642.

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Proposed Reconciliation of the Anglican and Roman Churches.

1634.] "As to a reconciliation between the Churches of England and Rome, there were made some general propositions and overtures by the archbishop's agents, they assuring that his grace was very much disposed thereunto, and that if it was not accomplished in his life-time, 'twould prove a work of more difficulty after his death; that in very truth, for the last three years, the archbishop had introduced some innovations approaching the rites and forms of Rome; that the bishop of Chichester, a great confidant of his grace, and the lord treasurer, and eight other bishops of his grace's party, do most passionately desire a reconciliation with the Church of Rome: that they did day by day recede from their ancient tenets to accommodate with the Church of Rome; that therefore the pope on his part ought to make some steps to meet them, and the court of

Rome remit something of its rigour in doctrine—otherwise no accord could be. And in very deed, the universities, bishops and divines of this realm do daily embrace Catholic opinions, though they profess not so much with open mouth, for fear of the puritans. For example, they hold that the Church of Rome is a true Church; that the pope is superior to all bishops; that to him it appertains to call general councils; that it is lawful to pray for the souls of the departed; that altars ought to be erected of stone. In sum, that they believe all that is taught by the Church, but not by the court of Rome.

"There was likewise an English Doctor, that told Panzani's forementioned friend, that the king did approve of auricular confession, and was willing to introduce it, and would use force to make it received, were it not for fear of sedition amongst the people.

"These affairs being so disposed, and the overture of a peaceable reconciliation so mature, for the treating of the same, Signior Panzani was advised to speak no more of the establishment of a Catholic bishop in England, that being so odious to the prelates there: but to procure from the king permission for a nuncio or agent from the pope to be addressed to the queen; which without any bruit might reconcile the two courts.

"And Panzani's forementioned friend did communicate the same to a personage which had many friends about the king; so that this expedient was proposed to the king, and by Panzani himself to the queen.

"The king entered into deliberation upon it with some of his most intimate counsellors, who did approve thereof, upon condition that he who should be sent from the pope should be no priest. The king also, to stop the mouths of murmurers when this should be publicly rumoured, said, in the presence of many, 'Why may not I as well receive an ambassador from the pope, as I do from other Catholic princes?' And another time, 'I can now reconcile myself to the Church of Rome with much advantage.'.....Both the archbishop and bishop of Chichester have said often, that there are but two sorts of persons likely to impeach and hinder reconciliation, to wit, Puritans amongst the Protestants, and Jesuits amongst the Catholics."—*The Pope's Nuncios, or the Negociation of Signior Panzani, Signior Cox, &c., resident here in England with the Queen, and treating about the Alteration of Religion with the Archbishop of Canterbury and his adherents, in the years of our* LORD 1634, 1635, 1636, *&c.*, pp. 10–16. Lond. 4to. 1643.

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A Penance Enjoined.

1687.] "I admonished the inhabitants of Hulme chapel in the consistory of their riotous shutting up the chapel doors on the 6th February, being Sunday, the king's anniversary day of inauguration; *and enjoined them penance for the same*, to be performed and certified, against the next court day."—*Bishop Cartwright's Diary*, p. 33.

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The general Offering-Days in the Church of England.

"It was one of the injunctions set forth by the authority of king Henry VIII. in the convocation of his clergy, anno 1536, to be generally observed in the church of England—that the feasts of the Nativity of our LORD, of the Nativity of S. John Baptist, and of S. Michael the Archangel, shall be accounted, accepted, and taken for the four general offering-days, which order is among us in some places still observed: and the king and queen in their chapel-royal (or wherever they may be at church in those days) never omit it; but arise from their seat, and go in solemn manner to present their offering upon their knees at GOD'S altar. And then is read by the bishop or priest attending, this sentence here prescribed, (1 Cor. ix.) 'They which minister about holy things live of the sacrifice; and they which wait on the altar are partakers with the altar: even so hath GOD also ordained, that they who preach the gospel should live of the gospel.'"—*Cosin's Notes in Nicholls' Commentary*, p. 42.

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The Parson's Church.

"The country parson hath a special care of his church, that all things may there be decent and befitting His name by which it is called. Therefore first he takes order that all things be in good repair; as walls plastered, windows glazed, floor paved, seats whole, firm and uniform, especially that the pulpit and desk and communion-table and font be as they ought, for those great duties that are performed in them. Secondly, that the church be swept and kept clean without dust or cobwebs; and at great festivals strawed and stuck with boughs and perfumed with incense. Thirdly, that there be fit and proper texts of Scripture every where painted; and that

all the paintings be grave and reverend, not with light colours or foolish antieks. Fourthly, that all the books appointed by authority be there; and those not torn or fouled, but whole and clean and well bound: and that there be a fitting and sightly communion-cloth of fine linen, with a handsome and seemly carpet of good and costly stuff or cloth, and all kept sweet and clean in a strong and decent chest; with a chalice and cover, and a stoop or flagon; and a bason for alms and offerings: besides which he hath a poor man's box conveniently seated to receive the charity of well-minded people, and to lay up treasure for the sick and needy."—*Herbert's Country Parson*, ch. xiv.

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Points of Resemblance between the Anglican and Roman Churches.

1684.] "Do they kneel at confession and absolution? So we.

"Do they repeat the *Pater noster*, kneeling, after the priest? So we.

"Do they stand up and repeat the Apostles' creed? So we.

"Do they, upon the reading or singing *Quicunque vult*, or Athanasius' creed, stand? So we.

"Do they, upon saying or singing litanies, make responses by the people? So we.

"Do they kneel at the altar when they partake of the Eucharist, or Lord's Supper? So we.

"Do they, upon the rehearsal of the Ten Commandments, kneel, asking mercy and grace after every command? So we.

"Do the priest and people read the psalms alternately, verse by verse? So we.

"Do they sit at reading the lessons? So we.

"Do they uncover themselves in the churches? So we.

"Do they sing their anthems, and canticles, and psalms, and prayers with music, vocal and instrumental, as organs, flutes, viols, &c.? So we in our cathedrals.

"Do they bow to the east, and Name of Jesus? So we.

"Of all which not one word in all the New Testament.

"Is there not a symbolizing with popery in the places of worship?

"The places of our worship are either such as were built and consecrated by papists, which we took from them, retaining the saints' names they were dedicated to, as SS. Mary, Peter, Paul,

All-Saints, or such places as we have built by their example, posited east and west: consecrated, and dedicated to some saint and angel, and which we take to be more holy than any other place, as they did, and give great reverence by uncovering the head, and bending the knee, and upon entrance into it, bowing to the east and altar placed therein: and keep the annual feast of dedication, wake or paganalia, as the papists, and the heathen before them, did. Of all which, not one word in all the New Testament.

"Do we not also symbolize with them in the priesthood, who are principally to minister in those places of worship?

"Have they superior priests, viz. bishops and archbishops, in the room of the heathen flamens and archflamens, for sacerdotal service in provinces and dioceses? So have we.

"Have they inferior priests, distinguished by dignities, names, and services, as deans, chapters, prebends, archdeacons, to minister in cathedrals; and parsons, vicars, and curates to officiate in parishes? So we.

"Have they proper distinguishing habits for the clergy, and particular vestments for their holy ministrations, as albs, surplices, chasubles, amicts, gowns, copes, maniples, zones, &c.? So we.

"Of all which not one word in all the New Testament."—*A Plea for the Nonconformists, &c., by Thomas de Laune*, pp. 35, 36. 4to. 1684.

[561]

Procession at the Reconciliation of the Church of S. Mary-le-Crypt, Gloucester.

1845.] "According to previous arrangement, a large body of the clergy assembled at the Tolsey, in their gowns and hoods, and a procession was formed to the church, preceded by the choristers, the school banners, the churchwardens, the vice-chancellor, and registrar of the diocese, then the clergy of the deanery, the diocese, and of neighbouring dioceses, including two of the canons of the cathedral, two and two."—*English Churchman*, No. CLIII. p. 769.

[562]

Lights on the Feast of Candlemas.

Temp. James I.] "The oblation of this day's purification is light: so the day names it, Candlemas day, *so your custom celebrates it, with many lights.*"—*Dr. Donne's Sermons*, p. 77.

[563]

Church Painted in 1577.

1577.] "For coloringe the curate's pue and desk.

"*Item*, All other painting and scripture writing in the church, and for the colorings of the quire and the arches, I freely give and bestow the same gratis upon the parish."—*Parish Accounts of S. Mary, Shrewsbury.*

[564]

Incense and Paschal Lights, temp. Eliz.

1 *Eliz.*] "For sense and washing of the altar cloths 0*s.* 3*d.*
"For sense and coles ... ... 0*s.* 2*d.*
"For making the paschal ... ... 3*s.* 6*d.*"
Ibid.

[565]

Hangings in Churches, temp. Annæ.

"A quaker, who came one day into a church, fixed his eye upon an old lady with a carpet, larger than that from the pulpit, before her, expecting when she would hold forth."—*Steele*, in *Spectator*, No. CCLIX.

[566]

A Credence Table.

"In the church of Chipping Warden, near Banbury, is a wooden Credence-table, with a locker over it, with this inscription, 'John Ward gave this 1627.'"—*Barr's Anglican Church Architecture*, pp. 83, 84. 3rd edit. 12mo. 1846.

[567]

Painted Rood-screen with Imagery erected 1639, in S. Paul's Cathedral.

1639.] "Sir Paul Pinder—having at his own charge first repaired the decays of that goodly partition made at the west end of the quire, adorning the front thereof outwards with fair pillars of black marble and statues of those Saxon kings which had been founders or benefactors to the church—beautified the inner part thereof with figures of angels, and all the wainscot work of the quire with excellent carving, viz. of cherubims and other imagery richly gilded; adding costly suits of hangings for the upper end thereof: and afterwards bestowed £4,000 in repairing of the south cross."—*Dugdale's S. Paul's.*

[568]

Judgment of the present Bishop of Exeter concerning the Disuse of any Prayer before or after the Sermon.

"When a question regarding the performance of any part of the book of Common Prayer is brought before me, I feel it my duty, instead of considering what I or others may desire, to look carefully to the 13th and 14th Car. II. c. 4, the Act of Uniformity in public worship, because that is the law which all the authorities in Church and State have concurred in making decisive and conclusive in every such question. I there read that 'an universal agreement in the public worship' is, for the gravest reasons, declared to be the object of the statute, and in order thereto, 'that all ministers shall be bound to say and use the morning prayer, evening prayer, celebration and administration of both the Sacraments, &c., *in such order and form* as is mentioned in the book of Common Prayer.' I further read (c. 17,) that 'no form or order of Common Prayer, or administration of Sacraments, &c., shall be openly used in any church, &c., *other than what is prescribed and appointed to be used* in and by the said book.' It is plain that this latter clause prohibits all addition to, as the other does all diminution from, the form prescribed.

"When therefore I receive, as I now do, a complaint against one of my clergy for 'the disuse,' or non-use, 'of any prayer before or after the sermon,' I examine 'what is prescribed and appointed to be used in and by the book of Common Prayer' in this respect; and I find there, after the Nicene creed (and after an order for the publication of divers notices, &c.) 'Then shall follow the sermon, or one of the homilies already set forth, or hereafter to be set forth by authority.'

"(The sermon or homily being finished) 'Then shall the priest return to the LORD'S Table and begin the offertory,' &c.

"The result is, that no prayer being prescribed and appointed either before or after the sermon, the minister who uses no prayer, either before or after the sermon, strictly conforms to the law of Church and State, and is therefore not open to any censure or discouragement from his bishop.

"Very true it is, that this practice is now unusual; and that almost all clergymen have been for a very long time accustomed to

use, in their parish churches, a collect and the LORD'S Prayer before the sermon. So entirely is this custom fixed and rooted among us, that I shall probably surprise most of those to whom I am now writing, when I cite from the 'Directions of K. Geo. I. to the archbishops and bishops for preserving of unity in the Church,' the 6th of those directions expressly calling on them to prohibit this very practice, the propriety of which is now esteemed so fixed and certain, that the departure from it by a minister is made matter of remark and even complaint.

"True it also is, that this royal letter of 1714 directs the bishops 'to require their clergy, in their prayer before sermon, that they do keep strictly to the form in the 55th canon contained, or to the effect thereof,' in other words, the bidding prayer, as it is commonly called, which is required by the 55th canon of 1604 to be used before all sermons. But in respect to the canon which requires the use of this form, if there were no authority or practice to the contrary, it must be deemed to be superseded by the rubrick which we have just read, so far as concerns the sermon, which is part of the Communion service, and could have effect only in the case of sermons at other times, such as in the evening prayer or in the morning prayer on days when the Communion service is not used, or in the universities, where, by an express provision of the Act of Uniformity (c. 23) sermons may be had without being preceded by morning or evening prayer.

"But the direction of king George I. is to the effect of requiring the use of the bidding prayer generally 'before sermon'; and the notorious practice in cathedrals, even before the sermon in the Communion service, is in conformity to it. Whether such a royal mandate, and such a practice in cathedrals, be of sufficient authority to counterbalance the letter of the Act of Uniformity, or rather to shew that the act is to be construed as approving the use of this form, are questions which I am not competent to solve. My own opinion, not unaccompanied with doubt (by reason of the above-cited authority, and of that only), is, that the canon is superseded so far as concerns the sermon in the Communion service. But at any rate, and under any view of the matter, the collect with the LORD'S Prayer is not in accordance with the rubrick, and is repudiated by all authority, however generally used. If therefore a prayer before the sermon be insisted on, it can only be the bidding prayer.

"Mr. Blunt, it seems, at first used that prayer, but entertaining some doubt on the matter, he consulted me. Being so consulted, and not being at the time aware of king George's letter, I resolved his doubt by saying, that I considered the Act of Uniformity as having superseded the canon in respect to the sermon in the Communion service.

"If it be the wish of either clergy or laity at Helston, that I should reconsider this my resolution of Mr. Blunt's doubt, as to the necessity of using the bidding prayer, I am quite willing to do so; and then, if I cannot, by further consideration and inquiry, relieve my own mind from doubt on the subject, I will do, as I rejoice that I am enabled to do, submit the doubt to the archbishop of Canterbury for his final and conclusive judgment. Meanwhile, I think it right to say, with reference to the 55th canon, which orders the bidding prayer, that even if it be not in any respect superseded by the Act of Uniformity, it will not necessarily follow that it ought now in all cases to be enforced. For the canon law differs in this respect from the temporal law. Where the reason for any canon has ceased, and where, on that or any other account, it has long been suffered by the ecclesiastical authorities to remain unenforced, it is not necessarily to be at once called again into activity; certainly not without previous notice.

"So far therefore, as regards parish churches, in almost all of which the bidding prayer has long ceased to be used, it may be within the discretion of the ordinary, whether to revive the use of it or not. Every ordinary, before he shall resolve in the affirmative, will probably consider well, whether there be sufficient cause for reviving it. Is it, for instance, an edifying prayer? No—it is not, strictly speaking, a prayer at all—it is a direction to the people, *bidding* them to pray, and telling them for whom to pray. And this direction is fulfilled most effectually and most faithfully in the prayer for the church militant. Whenever therefore the prayer for the church militant is used in its proper place in the Communion service, as it ought to be on every Sunday and holiday, in every church, whether the holy Communion be administered or not, there the whole matter of the bidding prayer is repeated as a prayer, except as regards the Queen's titles, which it would manifestly be irreverent to recount in an address to Almighty God. Now it was the assertion of these titles, that the Queen is 'defender of the

Faith, and in all causes and over all persons, ecclesiastical as well as temporal, within her dominions supreme,' which seems to have been one, if not the only main end and object of the canon requiring the use of the bidding prayer. I will not at present enter into the proof of this position. I content myself now with saying, that the object of the 55th canon is very similar to that part of the first canon which requires 'all ecclesiastical persons having cure of souls, and all preachers, to the uttermost of their wit, knowledge, and learning, to teach, manifest, open and declare in their sermons, four times at the least in the year, that all usurped and foreign power (repugnant to the ancient jurisdiction of the Crown over the State ecclesiastical) hath no establishment by the word of God, and is for the most just causes taken away and abolished.' Both the one canon and the other are equally stringent and imperative, and both have long been suffered, wisely I think, to lie dormant.

"Should the time ever come, when it shall be necessary to reassert the Queen's supremacy every Sunday in every church in England, and four times in every year to teach it in sermons; I trust that the bishops will not fail in their duty to enforce both these canons, or the clergy in their duty to observe them. Meanwhile it will be considered by most men quite sufficient that the bidding prayer be, as it is, used in cathedrals and in universities, and sometimes, and on some special occasions, such as visitations of the clergy, elsewhere."—*English Churchman*, No. xcviii.

[569]

Pious Liberality of the Citizens of Bristol.

1634] "In her we found (besides that fair and strong fabric of the cathedral which was newly finished) eighteen churches, which all are fairly beautified, richly adorned, and sweetly kept, and in the major part of them are neat, rich, and melodious organs, that are constantly played on: their pulpits are most curious. All which the citizens have spared no cost nor forwardness to beautify and adorn, (a pious and religious example for all our kingdom) for they daily strive in every parish who shall excel other in their generous and religious bounty, most to deck and enrich those sanctified places and heavenly mansions here on earth, to God's glory and good example of others."—*A Topographical Excursion in* 1634. *Graphic and Historical Illustrator*, p. 376.

[570]

Rood-screen erected 1610.

"Wimborne Minster (S. Cuthberga), Dorsetshire. The choir of this church is very interesting in a ritual point of view, from containing a rich and complete set of double stalls, with *rood-screen*, holy doors, returns, and miserere-seats, put up in 1610, and consequently (like the rood-screen in the chapel of Sackville College) before the Laudian reaction in favour of Catholick arrangement."—*Ecclesiologist*, vol. VI. p. 183.

[571]

Rood-screen erected 1630.

"S. Mary, Ditcheat, Somersetshire. There is a perfect *rood-screen* of two bays on each side of the holy doors, which are perfect. The date of this woodwork is 1630."—*Ibid.* p. 184.

[572]

Rood-screen erected 1634.

"SS. Peter and Paul, Catstock, Devon. Inscription on *rood-screen*:

Tempus edax rerum, ligno non marmore sculptum,
Dicito non genitis hoc pietatis opus.
Ric. Bishop Hol. struxisse, 1634."—*Hutchins' Dorsetshire.*

[573]

Rood-screen erected 1640.

"In 1640, we learn from the diary of Dr. Dillingham, a new *rood-screen* was erected [in Great S. Mary's, Cambridge] under the authority of Cosin, who was then Vice-chancellor . . . . Very stately and magnificent . . . his erection seems to have been, from the pictures drawn of it in the *Querela Cantabrigiensis*, and other contemporaneous notices."—*Transactions of the Cambridge Camden Society*, Part III. p. 280, 4to. 1845.

[574]

Other Examples of Post-Reformation Roodscreens.

"S. John, Leeds, built 1634, has one aisle divided by a Pointed arcade, *a rood-screen*, and square-headed windows.

"The chapel of Low Ham, Somerset, built about 1620, as a domestick chapel, has chancel, aisles, clerestory, and *a rood-screen*; a groined ceiling and arches, all Pointed.

"The chancel of S. Guthlac, PASSENHAM, Northamptonshire, rebuilt 1623, in a mixed style, fitted with *a rood-screen* and stalls."* —*Ecclesiologist*, vol. VII. pp. 44, 45.

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"Post-Reformation *rood-lofts;* such as that in RODNEY STOKE, Somersetshire, (1625)."—*Ibid.* vol. III. p. 51.

[576]

Queen Elizabeth's Order for the retention and erection of Rood-screens, and concerning Altar-steps, Stalls, Tombs, Fonts, and Chancels.

3 *Eliz.*] "Inprimis, for the avoiding of much strife and contention that hath heretofore risen among the Queen's subjects in divers parts of the realm, for the using or transposing of the rood-lofts, fonts, and steps, within the quires and chancels in every parish church. It is thus decreed and ordained that the rood-lofts, as yet, being at this day aforesaid, untransposed, shall be so altered that the upper part of the same with the soller be quite taken down, unto the upper parts of the vautes, and beam running in length over the said vautes, by putting some convenient crest upon the said beam towards the church, with leaving the situation of the seats (as well in the quire as in the church) as heretofore hath been used.

"Provided yet, that where any parish, of their own costs and charges by common consent, will pull down the whole frame, and reedifying again the same in joiner's work (as in divers churches within the city of London doth appear), that they may do as they think agreeable, so it be to the height of the upper beam aforesaid.

"Provided also, that where in any parish church the said rood-lofts be already transposed, so that there remain a comely partition between the chancel and the church, that no alteration be otherwise attempted in them, but be suffered in quiet. And where no partition is standing, there to be one appointed.

"Also, that the steps which be as yet at this day remaining in any cathedral, collegiate, or parish church, be not stirred nor altered, but be suffered to continue, with the tombs of any noble

* To the above examples may be added the rood-screen in S. Hugh, HARLOW, erected at the beginning of the last century. There is another of about the same date in S. ———, Great Dunmow, Essex.—EDD.

or worshipful personage, where it so chanceth to be, as well in chancel, church, or chapel.

"Item, That all chancels be clean kept and repaired within as without, in the windows and otherwhere as appertaineth.

"Item, That the font be not removed from the accustomed place: and that in parish churches the curates take not upon them to confer baptism in basins, but in the font customably used."—*Orders taken the* x *day of October, in the third year of the reign of our Sovereign Lady Elizabeth, Queen of England, &c. Imprinted by Richard Jugge.*

[577]

Enquiry about Rood-screens, Chancels, Fonts, &c., by Bp. Cosin.

"First, whether is the body of your church or chapel, or the chancel thereof, in good reparation, decently kept as well within as without, &c.

"Is there a partition between the body of the church and the chancel? and if not, when, and by whom, and by what authority was it taken down?.....Whether have you a font of stone, with a comely cover, set in the ancient usual place; a little faldstool, or desk, with some decent carpet over it, in the middle alley of the church, whereat the Litany may be said?.....Have you a hearse to carry your dead upon to their graves, if need be?"—*Articles of Inquiry in the Archdeaconry of the East Riding of York.*

[578]

Rood-screens, Hangings, &c.

1638.] "More churches have been built and adorned in the reign of King Charles than in the reign of many kings before..... The chancel being divided from the church by grates of wood curiously carved, or of iron, or of brass cast into comely works, is not only very graceful, but according to the laws and orders of building observed by the primitive Christians. The place where the Communion Table stands ought to be higher than the chancel. .....Of all parts of the chancel, that where the Communion Table stands has ever been accounted most sacred: in the adorning that no cost ought to be thought too much.....Hither bring your stateliest hangings to adorn the walls; hither your richest carpets and bespread the ground; hither the most precious silks and finest

linen to cover the Holy Table."—*De Templis: a Treatise of Temples, wherein is discovered the ancient manner of building, consecrating, and adorning Churches, by N. T.*, pp. 184–201. *London*, 1638.

[579]

Rubrical Variations.

1695.] "Some bow at the Name of JESUS, while others of the same Communion pay no more reverence to that than to the Name of CHRIST.

"Some bow to the east or altar (which you will), while others that would be thought as good churchmen condemn that practice as superstitious.

"Some use the LORD'S Prayer kneeling, others pay no more respect to that than to any other prayer.

"Some are very clamorous in their responds, others there are more modest, and a less noisy sort still, content themselves with an *Amen* only at the end.

"Some only say over their prayers, while a more merry sort sing them out; nay there are not wanting some jovial sparks that cant into their very Creed.

"Some preach in the surplice, while most pull it over their own ears before they go into the pulpit.

"Some make prayers in the pulpit after the Litany's over; some are only *pray wees* that bid prayer.

"Some read the service in the desk, while others go with a part of it to the Communion Table.

"The Communion Table in some places is railed about; in many 'tis e'en left as open as any other part of the church.

"In some topping churches you shall see huge unlighted candles (for what use nobody alive can tell); but the meaner churches are forced to shift without them.

"Some are for a consort of musick, others only for organs; some dislike both, and others can get neither."*—*Notes upon the Lord Bishop of Salisbury's Four late Discourses to the Clergy of his*

* The above extract curiously contrasts the decorous and rubrical practices of sound English churchmen at the end of the seventeenth century, with those of the advocates of that slovenly and sordid mode of performing the Divine Offices which accompanied the ascendancy of Presbyterian principles at the usurpation of William of Orange.—EDD.

Diocese, particularly upon the last relating to the Dissenters, &c., pp. 24, 25. *London*, 1695.

[580]

The Canonical Hours observed in S. Peter's College, Cambridge.

Temp. Charles I.] "That there are canonical hours of prayer, which ought to be observed. . . . is the subject-matter of Dr. Cosin's his private Devotions or Hours of Prayer, printed three or four several times one after another, and digested into canonical hours; the practise whereof he not only there pleaded for, but likewise afterwards *introduced in Peter House*, in the University of Cambridge, (among other Popish innovations), as was attested upon oath by Mr. Le Greese and others."—*Canterbury's Doom*, p. 208.

[581]

Auricular Confession practised at Goran, Ireland.

1638.] "This Croxton arriving in Ireland, the Lord Deputy upon this recommendation of the Archbishop [Laud] received him with all due respect, and promoted him to several ecclesiastical preferments there. . . . This Croxton being thus advanced to promote the Archbishop's designs, at Easter, in the year 1638, caused all his parishioners to come up to the high altar at Goran, where he was incumbent, and there sacramentally to make their confession to him; which the Protestants in those parts deemed a most strange and scandalous act, declaiming much against it. Yet this audacious popeling, knowing how acceptable this popish innovation was to the archbishop, the more to ingratiate himself in his favour, in a vaunting manner certified his grace by a special letter of all his proceedings therein. . . . . Which letter (found in this archbishop's study at Lambeth, and attested by master Prynne,) was openly read at the Lords' Bar in form ensuing: 'My Lord, In humblest manner I beg your gracious acceptance of this just, as necessary duty, whilst I make an unquestionable relation of that which so nearly concerns myself. To provide the best I could for the more worthy receiving of the Holy Communion this last Easter, I have (I thank GOD for it) been able in some measure to do that here which able men have sufficiently spoken of elsewhere; I have sacramentally heard the confessions of the people committed to my charge in Goran (a certain thoroughfare town in the county of Kilkenny), in the chancel, they kneeling before the altar.'"—*Ibid.* p. 194.

[582]

"Plain Song," enjoined in all Churches by Queen Elizabeth.

1559.] "Item, because in divers collegiate, and also some parish churches heretofore, there hath been livings appointed for the maintenance of men and children, to use singing in the church, by means whereof the laudable service of musick hath been had in estimation and preserved in knowledge. The Queen's Majesty, neither meaning in anywise the decay of anything that might conveniently tend to the use and continuance of the said service, neither to have the same in any part so abused in the church, that thereby the Common Prayer should be worse understanded of the hearers, willeth and commandeth, that first no alteration be made of such assignments of living, as heretofore hath been appointed to the use of singing or musick in the church, but that the same so remain. *And that there be a modest and distinct song so used in all parts of the Common Prayers in the church, that the same may be as plainly understanded as if it were read without singing.**"—*Injunctions*, p. 48, 4to. 1559.

* By this injunction of Queen Elizabeth it will be seen that a certain mode of saying prayers was commanded at the same time that permission was given for the introduction of metrical psalms. And the whole of the rubricks contained in the Book of Common Prayer prove most clearly that the Offices of the Church were never intended to be delivered "ore rotundo," or to be preached to the people. The terms employed were the Ecclesiastico-musical term of the day, and should of course be interpreted in the manner in which the framers of our Liturgy intended. Now in the sixteenth century, by the term of plain chant was understood a specific recognized chant, which had been appropriated from time immemorial to the reading of the Scriptures, and the other Offices, each having an especial intonation peculiar to itself. When a collect was ordered to be said, the "cantus collectarum" was used; when the Gospel or Epistle was directed to be read, the "cantus Evangelick" or the "cantus Epistolarum" was employed. In short, when the words "say", "read", or "sing" occur in the rubricks, they signify the kind of intonation peculiar to each particular Office; and permission is given to "say," *i. e.* to use the plain chant in quires where more elaborate music cannot be obtained; or to "sing," *i. e.* to employ more ornate chants (known as Services) in cathedral and other establishments where there are "quires" competent to the performance of the same. It is usual on Festival occasions to "sing," and on ordinary occasions to "say" the Offices.—Edd.

[583]

Account of the Consecration of an Altar at Wolverhampton.*

1635.] "In the Collegiate church of Wolverhampton, in the county of Stafford, the altar and cloths thereof were consecrated 11 October, 1635. As soon as the priests come to the church, each of them made a low congie at their first entering in at the church door, and after that three congies apiece towards the altar, so they went into the chancel where a basin with water and a towel was provided for the priests to wash in, where also was incense burning; after, they returned making three congies apiece. After the sermon every one of them had a paper in his hand which they termed a censer, and so they went up again to the altar: as they went they made three congies apiece. The Communion being ended they washed their hands, and returned giving congies as before."—*A Large Supplement of the Canterburian's Self-Conviction*, p. 87 (note), 4to. 1641.†

[584]

Extreme Unction practised temp. Charles I.

1641.] "Extreme unction, if report may be trusted, is already in practice among them."—*Ibid.* p. 79.

[585]

The Chrism offered at Churchings, temp. Charles I.

"The woman that cometh to give her thanks must offer the accustomed offerings, &c. In the second of King Edward this rubrick was, The woman shall offer the chrism [the white vesture] which was put upon the child at his baptism, according as has been accustomed. Against which Bucer excepted, and therefore was it altered 5 *Edw.*, though *to this day they generally observe that custom in the north parts of this kingdom.*"—*Cosin's Notes in Nicholls' Commentary*, p. 66.

[586]

Lights on the Feast of Candlemas desired by the Caroline Divines.

1641.] "The Canterburians affirm .... that the old pious ceremony of burning wax candles in all the churches of England through the whole clear day of her purification ought to be renewed."—*A Large Supplement*, &c. p. 62.

* See antè, p. 181.—Edd.

† This is the Second Edition of Bailie's infamous "Canterburian's Self-Conviction", lauded by Prynne.—Edd.

[587]

Portrait of a Puritan.

"A Puritan is he who when he prays,
His rolling eyes up to the heavens doth raise....
Whose hair and raffs dare not his ears exceed:
That on high Saints' days wears his working weed,
That crosses each doth hate, save on his pence,
And loathes *the publick rope of penitence:*
That in his censure each alike gainsays,
Poets in pulpits, holy writ in plays....
Roods in the windows, and the marriage-ring:
*The Churching veil,** and midwife's christening.
A Puritan is he, that quite denies
The help of angels to a Benefice....
That loves alike an organ in a Quire
As th' elephant delights a swine to héar;
That never in his life *did kneel before*
The gate of a cathedral chancel door."

The Character of a Puritan. A Dialogue wherein is plainly laid open the tyrannical dealing of the Lord Bishops against God's *Children.* Reprint of 1640.

* "The words 'decently apparelled' [in the rubrick in the Office of "The Churching of Women"], which were inserted in the last review, are interpreted to mean 'with a white covering or veil.' Such was the practice before the Reformation, and puritans complain of it as still prevailing in Elizabeth's time. (Burnet. Hist. Ref. iii., Records, p. 335.) In the following reign, the Chancellor of Norwich made an order that every woman should be veiled at her churching: a woman was excommunicated for contempt of this order, and prayed a prohibition, which was refused by the judges, as they were certified by the Bishops that the order was according to the ancient usage of the Church of England. (Gibson 451.) Archdeacon Pory, in 1662, inquires whether the veil be worn; but it is said that we have not a legal right to enforce it. (Hook, Ch. Dict. ed. 2nd, Art. *Canon.*)"—*How shall we Conform,* &c. pp. 262, 263, 2nd edit.

Bishop Wren enjoins in 1636, "That women to be churched come and kneel near the Communion Table without the rail, *being veiled according to the custom,* and not covered with a hat."—*Documentary Annals,* vol. II. p. 204.

Bishop Montague enquires "Doth she come to church in her ordinary habit and wearing apparel, or *with a fair veil dependent from her head,* that she may be distinguished from her accompanying neighbours, and that such as take notice of it be thereby put in mind, for her and with her, to give God thanks for her deliverance?"—*Visitation Articles, Camb. Edit.* p. 78.—Edd.

[588]

"Points of Popery" (in the opinion of the Elizabethan Puritans) remaining in the Church of England.

Temp. Eliz.] "13. The Epistler, that doth read some patch of the Epistle. 14. The Gospeller, that doth read some piece of the Gospel. 15. The Quirister. 16. The Quire or Cage wherein they do separate themselves from the congregation, and cause the word not to be understood of the people.... 41. Putting off the caps at the Name of Jesus. 42. Crossing the corpse with linen cloths and such like. 43. Ringing of hand-bells in many places.... 46. Ringing of curfew upon hallow evens.... 50. Offerings at burials, and the offering of the woman at her churching."—*A View of Antichrist, his laws and ceremonies in our English Church unreformed. A part of a Register*, pp. 60–63.

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Clerical Apparel.

1564, 7 *Eliz.*] "First, That all Archbishops and Bishops do use and continue their accustomed apparel.

"Item, That all Deans of Cathedral churches, Masters of Colleges, Archdeacons, and other dignities in Cathedral churches, Doctors, Bachelors of Divinity and Law, having any ecclesiastical living, shall wear in their common apparel abroad, a side gown with sleeves straight at the hand, without any cuts in the same; and that also without any falling cape: and to wear tippets of sarcenet, as is lawful for them by that act of Parliament, *anno* 24 *Henrici octavi.*

"Item, That all Doctors of Physick, or of any other faculty, having any living ecclesiastical, or any other that may dispend by the Church one hundred marks, so to be esteemed by the fruits or tenths of their promotions; and all Prebendaries whose promotions be valued at twenty pounds or upward; wear the like apparel.

"Item, That they and all ecclesiastical persons, or other having any ecclesiastical living, do wear the cap appointed by the Injunctions.* And they to wear no hats but in their journeying.

"Item, That they in their journeying do wear their cloaks with sleeves put on, and like in fashion to their gowns, without guards, welts, or cuts.

* i. e. "such square caps as were most commonly and orderly received in the latter year of the reign of King Edward VI."—Edd.

"Item, That in their private houses and studies they use their own liberty of comely apparel.

"Item, That all inferior ecclesiastical persons shall wear long gowns of the fashion aforesaid, and caps as afore is prescribed.

"Item, That all poor parsons, vicars, and curates do endeavour themselves to conform their apparel in like sort, so soon and as conveniently as their ability will serve to the same; provided that their ability be judged by the Bishop of the diocese. And if their ability will not suffer to buy them long gowns of the form afore prescribed, that then they shall wear their short gowns, agreeable to the form before expressed.

"Item, That all such persons as have been or be ecclesiastical, and serve not the ministry, or have not accepted, or shall refuse to accept the oath of obedience to the Queen's Majesty, do from henceforth abroad wear none of the said apparel of the form and fashion aforesaid, but go as mere laymen, till they be reconciled to obedience: and who shall obstinately refuse to do the same, that they be presented by the Ordinary to the Commissioners in causes ecclesiastical, and by them to be reformed accordingly."—*Advertisements of* 1564.

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1603.] "The true, ancient, and flourishing Churches of Christ, being ever desirous that their prelacy and clergy might be had as well in outward reverence, as otherwise regarded for the worthiness of their ministry, did think it fit, by a prescript form of decent and comely apparel, to have them known to the people, and thereby to receive the honour and estimation due to the special messengers and ministers of Almighty God: we therefore following their grave judgment, and the ancient custom of the Church of England, and hoping that in time newfangleness of apparel in some factious persons will die of itself, do constitute and appoint, That the Archbishops and Bishops shall not intermit to use the accustomed apparel of their degrees. Likewise all Deans, Masters of Colleges, Archdeacons, and Prebendaries, in Cathedral and Collegiate churches, (being priests or deacons), Doctors in divinity, law, and physic, Bachelors in divinity, Masters of arts, and Bachelors of law, having any ecclesiastical living, shall usually wear gowns with standing collars, and sleeves strait at the hands, or wide sleeves, as is used in the universities, with hoods or tippets of silk

or sarcenet, and square caps. And that all other ministers admitted or to be admitted into that function shall also usually wear the like apparel as is aforesaid, except tippets only. We do further in like manner ordain, That all the said ecclesiastical persons above mentioned shall usually wear in their journeys cloaks with sleeves, commonly called priests' cloaks, without guards, welts, long buttons, or cuts. And no ecclesiastical person shall wear any coif or wrought nightcap, but only plain nightcaps of black silk, satin, or velvet. In all which particulars concerning the apparel here prescribed, our meaning is not to attribute any holiness or special worthiness to the said garments, but for decency, gravity, and order, as is before specified. In private houses, and in their studies, the said persons ecclesiastical may use any comely and scholar-like apparel, provided that it be not cut or pinkt; and that in publick they go not in their doublet and hose, without coats or cassocks; and that they wear not any light-coloured stockings. Likewise poor beneficed men and curates (not being able to provide themselves long gowns) may go in short gowns of the fashion aforesaid."—*Canon* LXXIV.

[591]

Crucifixes and Images in Churches, temp. Charles I.

1641.] "They [the Caroline Divines] tell us .... that the Church of England (they take that Church commonly, by a huge mistake, for their own prevalent faction therein) doth not only keep innumerable images of CHRIST and the Saints in the most eminent and conspicuous places of their Sanctuaries, but also daily erect a number of long and large ones, very curiously dressed; and that herein they have reason to rejoice and glory above all other reformed Churches."—*A Large Supplement*, &c. p. 56.

[592]

1640.] "And when you so devoutly kneel before your altar at the receiving of the Sacrament .... what is it a sign of? .... of your adoring the crucifix upon or over your altar?"—*A Reply to the Relation of the Conference between William Laud and Mr. Fisher the Jesuit, by a Witness of* JESUS CHRIST, p. 106, 4to. 1640.

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Ibid.] "Hoisting up of altars in all churches, setting up of images in many, and repairing of some old, as in Paul's and other cathedrals and chapels, adorations before, towards, and to them."—*Ibid.* p. 341.

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Crucifixes and Altar-lights at S. Paul's Cathedral.

"April 17, 1644, 'the candlesticks, crucifixes, and other plate, that stood heretofore upon the altar,' were ordered to be sold by the Committee at Grocer's Hall, and the money to be employed for the publick safety."—*Walker's Sufferings of the Clergy*, p. 13.

[595]

Altar-lights, Crucifixes, Images, Pictures, Plate, &c., zealously upheld by Bishop Wren.

"And as he was.... most eager, keen, and active to innovate, change, alter, and deform what he pleased in or concerning the Church, to erect altars, to remove Tables, to make rails, to set up tapers and candlesticks, golden plate on altars, embroidered and carved images, crucifixes, saints' pictures, and such Babylonical idolatries, so was he most fervently zealous, and most wonderfully careful, to introduce a Ministry that should yield to all things, to bring in such as he knew most certainly to be for all turns, for all purposes, for all matters whatsoever should be put upon them, &c." —*Wren's Anatomy*, pp. 10, 11, 4to. 1641.

[596]

Lighted Tapers on, and Adoration towards, Altars, temp. Chas. I.

1641.] —— "Altars next you raise,
And waxen tapers must upon them blaze;
Yea in these heaps of stone such worth is found,
That passers by must bow to 'em down to th' ground."

Mercury's Message, or the Copy of a Letter sent to William Laud late Archbishop of Canterbury, now prisoner in the Tower. Printed in the year of our Prelates' fear 1641.

[597]

Altar-lights, Crucifixes, Altar-cloths, Hangings, &c., at Oxford and Cambridge.

Ibid.] "There are divers high altars, solemnly dedicated of late in divers Colleges of Cambridge and Oxford, adorned with tapers, candlesticks, crucifixes, basins, crosses, rich altar-cloths, crimson cushions, rich hangings."—*A Large Supplement*, &c., p. 87, (note).

[598]

Turning towards the East at Prayers and Holy Communion, practised by the Clergy at Durham Cathedral, temp. Charles I.

1642.] "They offended likewise in turning their faces to the east, and forcing the people so to do.....In this Dr. Cosins offended, not only in turning the reader's desk at morning prayer, and the Dean's pue [sic], that they could not sit with their backs to the east; but also when he administered the Communion he stood on the west side of the Table with his face towards the east, and back towards the people; which is a ceremony the Pope's priests are enjoined to use at Mass."—*A Catalogue of Superstitious Innovations, &c., brought into Durham Cathedral, &c.*, p. 26. 4to. 1642.

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Ibid.] "They constantly observe that unlawful ceremony of turning faces to the east, not allowed by the Church; and some, when they officiate at the Communion Table, look toward the east, turning their backs to the people, after the manner of Mass priests." —*Ibid.* p. 30.

[600]

Holy Communion celebrated at Durham Cathedral in the presence of non-Communicants, temp. Charles I.

"They took for assistants at the Communion, the whole quiremen and children which communicated not, contrary to the custom and practice of all cathedral churches."—*Ibid.* p. 28.

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"They offended in taking pipers and singers for assistants at the administration of the Holy Communion,—which are disturbers rather,—which is an innovation in Durham, begun there when Dr. Cosins was made prebendary of that church; for both in England, and all other reformed Churches, all are commanded to depart which do not communicate."*—*Ibid.* p. 10.

[602]

Laity forbidden to enter the Sacrarium at Durham Cathedral, temp. Charles I.

"Whereas the rubrick saith, chancels shall remain as they have done in times past, our new-fangled Durhamers, and other country

* See antè, p. 96, and p. 105, and note.—EDD.

priests (following their example) have made *cancellos inter cancellos*, chancels within chancels, that is, an enclosure, to divide their altar eastward from the quire, as the *Sanctum Sanctorum* was separated with curtains from the rest of the Temple. Who ever heard of two chancels in one church, till Durhamers invented it? contrary to this rubrick and the example of all churches in England in former times. So that they have a holy church, a more holy chancel, and at the east end thereof a most holy enclosure where the altar must stand, *into which no man or woman may have access but priests only.*" —*Ibid.* p. 14.

[603]

Trine Immersion, or Affusion.

1540.] "Then the priest shall take the child in his hands, and ask the name; and naming the child, shall dip it in the water thrice. First, dipping the right side; second, the left side; the third time dipping the face towards the font: so it be discreetly and warily done."—*First Prayer-Book of Edward VI. Rubrick in the Baptismal Office.*

[604]

1638.] "In the ancient Church, the child to be baptized was thrice dipped in the font, in the Name of the FATHER, of the SON, and of the HOLY GHOST: semblably is he to be thrice aspersed with water on his face (if for fear of danger, not dipped, as the Book of Common Prayer appointeth), the priest using those sacramental words."—*Bishop Montague's Visitation Articles, Camb. edit.*, p. 72.

[605]

Bishop Wren's mode of celebrating the Holy Eucharist.

"That the said Matthew Wren, being Bishop of Norwich the said year, 1636, in the Tower church in Ipswich, and other places, did in his own person use superstitious and idolatrous actions and gestures in the administration of the LORD'S Supper, consecrating the bread and wine, standing at the west side of the Table with his face to the east, and his back towards the people; elevating the bread and wine so high as to be seen over his shoulders, bowing low either to or before them when he, after the elevation and consecration, had set them down on the Table."—*Articles of Impeachment of the Commons against Matthew Wren*, &c., p. 6, 4to. 1641.

[606]

Genuflexions towards the Eucharistic Elements, temp. Charles I.

1641.] "We speak only of their new adorations, which against the constant practice of the English Church they are now begun to use, without the act of receiving—a number of low cringes towards these elements: when they take the paten in their hand, a low inclinabo before the bread; when they set it down, another; when they take up the chalice, a third; when they set it down, a fourth." —*A Large Supplement*, &c., p. 54.

[607]

"Goodly Pictures" in Archbishop Williams's Chapel.

"In my lord of Lincoln's private chapel are to be seen, beside the altar most richly furnished, close to the wall under the east window, many goodly pictures which cannot but strike the beholders with thoughts of piety and devotion at the entrance to so holy a place."—*Ibid.* p. 56, note.

[608]

Incense in Churches.

S. MARY THE VIRGIN, CAMBRIDGE.

"1562. For frankincense to perfume the church, 1*d.*
For ditto, 2*d.*
1573. Item, for perfumes and frankincense for the Church, 8*d.*

ALL HALLOWS STEYNING, LONDON.

1563. In the time of the sickness. Item, for juniper for the church, 2*d.*
1625. The time of GOD'S visitation. Item, paid for 10 lbs. of frankincense at 3*d.* per lb., 2*s.* 6*d.*
1665. Paid two several times for gum Benzoin (the principal ingredient in incense) to burn in the church, 2*s.* 6*d.*

JESUS CHAPEL, CAMBRIDGE.

1588. Juniper to air the chapel on S. Mark's day."

—*Transactions of the Cambridge Camden Society*, Part III. p. 271.

[609]

Adoration towards the Altar enforced and practised at S. John's College, Cambridge.

1641.] "That in his college he did most tyrannically usurp conformity, and did exult in a most majestical way, commanding the Deans of the said College to execute the inflictions of severe

punishments on all those who would not observe conformity: as to bow very low at the coming in at the chapel to the Communion Table, and likewise at the going out thereof, without any exception both of the Fellows, Scholars, and students of the said College."—*Articles exhibited in the Parliament against William Beale, D.D. and Master of S. John's College, Cambridge*, p. 3, 4to. 1641.

[610]

"Mr. Barwick, according to the custom of his College and of the Primitive Church, did worship GOD by bowing towards the East."—*The Life of the Rev. John Barwick, D.D.*, &c., p. 17, 8vo. 1724.

[611]

Turning towards the East at the "Gloria Patri" enforced at S. John's College, Cambridge.

1641.] "That he commanded the Deans of the said College to severely punish according to the expressed infliction, who would not likewise convert their faces towards the east at 'Glory be to the FATHER,' &c.* and many times in Divine Service, so that he did luxuriously introduce Popish innovations."—*Articles, &c. against William Beale*, p. 5.

[612]

Zeal of the Multitude for Processions and other pious observances.

1650.] "They ["the profane, ungodly, presumptuous multitude"] are as zealous for crosses and surplices, *processions* and perambulations, reading of a Gospel at a cross way, the observation of holidays and fasting-days, the repeating of the Litany or the like forms in the Common Prayer, the bowing at the naming of the word JESUS (while they reject His worship), the receiving of the Sacrament when they have no right to it, and that upon their knees, as if they were more reverent and devout than the true laborious servants of CHRIST; with a multitude of things which are only the traditions of their fathers; I say, they are as zealous for these as if eternal life consisted in them."—*The Saints' Everlasting Rest*, &c., *by Richard Baxter*, pp. 344, 345, 4to. 1650.

* We are informed that this custom was observed till of late, at Exeter Cathedral, and also that adoration towards the altar is still practised there by the Bishop and Clergy.—EDD.

[613]

"Popish" Opinions and Practices of the Caroline Divines.

1641.] "In this behold the mind of our men. They tell us first, that kirk-yards, by prayers and by conspersion of holy water, must be made holy ground; that before the episcopal consecrations, no christian burial may be made therein, but after that the bishop hath used the pontifical ceremonies thereupon, no heretick, no schismatick, no excommunicate person may be brought there, no worldly, no common action there performed without the profanation of the holy place: again they shew us that the church, by the bishop's anointing some stones thereof with oil, and sprinkling others with water, and using from the Roman pontifical some more prayers, some more ceremonies upon it, becomes a ground more holy: that before these consecrations, though the people of God for many years have met into a church for divine service, yet [it] is no more holy than a barn, a tavern, a tolbooth; but after these consecrations there is such holiness in the walls, that even when there is no divine service, men at their coming in and going out must adore, and all the time of their presence stand discovered, and never so much as sit down, were the service never so long, except upon great infirmity: that the chancel and altar must not only be dedicate with prayers and unctions, but with lighted candles, burning incense, and many other such toys; that it must be divided from the church with veils, to keep not only the bodies but the eyes of the laicks from beholding the ark and throne wherein the Body of the Son of God doth sit as in a chair of state; that none but priests must enter there, and that with their triple low adorations at their approaching: that it is a favour for the king or the emperor to win near that place for the short time of his offering: that none of the ceremonies of the popish baptism, neither their salt, their spittle, nor exsufflation are superstitious: that a number of the mass toys, which yet are not in practice in England, yea all the guises of the mass, which can be proven to be ancient, are all to be embraced: that whoever in the publick prayers hath their face toward the north, south, and west, must be publickly called upon to turn themselves ever towards the East: that in the church, not only in the time of prayer but at the reading of the Ten Commands, all must fall on their knees, but when the Creed is read all must stand upright on their feet; when the

Epistle cometh, all may sit down, but when the Gospel beginneth, all must again rise; during the time of sermon all must stand discovered. That to these and all such pious practices we are obliged by the sole example of the bishops or some few of them, even before the enacting of any law either of church or state."—*A Large Supplement, &c.*, pp. 85–88.

[614]

Position of the celebrating Priest.

"Our men, to return to the old fashion, command the Table to be set at the east end of the chancel, that in the time of the consecration the priest may stand so far removed from the people as the furthest wall of the church can permit; and as [if] this distance were not enough to keep these holy words of consecration from the profane ears of laicks, our book hath a second rubrick enjoining expressly the priest in the time of consecration to turn his back on the people, to come from the north end of the Table, and to stand at such a place where he may use both his hands with more decency and ease, which is not possible but on the west side alone, for on the south side the commodity is just alike as in the north: on the east none can stand, for the Table is joined hard to the wall, and whosoever stands at the west side of the altar, his back is directly to the people that are behind him."—*Ibid.* p. 10.

[615]

The Church's Seasons for Marriage.

Temp. James I.] "Inter impedimenta matrimonium contrahendum impedientia, sed non dirimentia contractum, numerant Pontificii Tempus feriatum; sic etiam Angli. *Solemnizatio*, inquit Lindvodius, *non potest fieri à Dom. prima Adventus usque ad octavam Epiphaniæ exclusivè, et à Septuagesima usque ad primam Dominicam post Pascha inclusivè, et à prima die Rogationum usque ad septimum diem festi Pentecostes inclusive*.....Hæc tempora feriata adhuc observant Angli."—*Calderwood's Altare Damascenum, etc.*, p. 641, edit. 1708.

[616]

1638.] "Have any been married in the times wherein marriage is by law restrained, without lawful license, viz. from the Saturday next before Advent Sunday, until the fourteenth of

January: and from the Saturday next before Septuagesima Sunday, until the Monday next after Low Sunday; and from the Sunday before the Rogation week, until TRINITY Sunday?"—*Bishop Montague's Visitation Articles*, Camb. edit. pp. 74, 75.

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1640.] "The first is, your forbidding of marriage to all sorts of persons for certain times in the year, in all amounting to upon twenty weeks, wanting not half a quarter of half the year."—*A Reply to a Relation of the Conference, &c.*, p. 50.

[618]

Ancient Customs still observed at Funerals.

1846.] "We shall now only briefly instance a few of the many ancient customs that remain in different places, with respect to funerals.....Processions are obviously natural in funerals: in those of great men, musick, banners, and the like, are commonly used; and in colleges, the choir in surplices precede the corpse, chanting as they walk. Tapers are burnt without scruple while persons of rank lie in state. In South Wales we have seen a young girl borne to her grave on a bier by other maidens dressed in white, and singing as they went. The same practice, with the exception in some cases of the singing, obtains in very many parts of England. We have ourselves met with it in distant counties. The using a pall with a white border in the case of a young person, and the universal custom of the mourners wearing cloaks with hoods, are also valuable remains of ancient practice.....It is still very general for persons to uncover while a funeral is passing."—*Ecclesiologist*, vol. v. p. 132.

Holy Communion, Offerings, and giving of Dole at Funerals.

[619]

Office for the Holy Communion at Funerals in the First Prayer-Book of Edward VI.

1548.] "In the first reformed Book, as is well known, at the end of the Burial Office, there is an order for *the Celebration of the Holy Communion when there is a burial of the dead.*"—*Ecclesiologist,* vol. IV. p. 11.

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Ibid. in Queen Elizabeth's "Liber Precum."*

1559.] "When Queen Elizabeth's Common Prayer-book was translated into Latin, in the second year of her reign, this order for a Communion is put into that Burial Office; and that it was not done by mistake or clandestine practice, appears by her Majesty's proclamation.....'Some particular observances at funerals we have commanded to be used, the Act of Uniformity, set forth in the first year of our reign, notwithstanding.'.....And by this proclamation we see the two Universities, for whom this translation was chiefly intended, had the liberty of a Communion at burials, if they thought fit."—*Collier's Ecclesiastical History,* vol. II. pp. 259, 260.

[621]

"To this edition of the Latin prayers, which came forth this year, she also appointed to be joined certain peculiar forms in Latin, to be used at the funerals and exequies of christians deceased, when the friends and neighbours were minded to celebrate the LORD'S Supper; *a custom then,* but now wholly disused."—*Strype's Annals,* B. I. c. 15.

[622]

Holy Communion at Funerals advocated by Bishop Overall.

"It would be known why this prayer is named *the Collect* more than all the rest: the Collect is to go before the Epistle and Gospel, and then the Communion or Sacrifice of the Church

* See antè, p. 315, note.—EDD.

to follow. Thus it was appointed in King Edward's Service Book, (before Calvin's letter to the sacrilegious Duke of Somerset got it yielded up,) that there should be a celebration of the Sacrament at the burial of the dead. The name of the collect standing still with such reference thereunto, I know no reason but that we might (taking the advantage to shew that our Church is not to be ruled by Calvin) use the old custom still, and after the burial of any man go to the Sacrament."—*Collections of Bishop Overall in Nicholls' Commentary*, p. 65.

[623]

Holy Communion at the Funeral of Edward VI.

1553.] "The service and *Communion*, by especial favour of his sister Queen Mary, was performed in English."—*Sandford's Genealogical History*, &c. p. 472.

[624]

Ibid. and Offerings at the Obsequies of Henry II. of France.

1559.] "Then the Communion Office began, and proceeded forward until *the Offering*.....The offering finished, the sermon began by the [Bishop] elect of Hereford.....After the sermon concluded, they went forward to *the Communion*. At the time of the reception thereof the lord Chamberlain, the lord Dacres, and Sir Edward Warner rose up and went to the Table, where kneeling together with the three bishops, they all six received the Communion."—*Strype's Annals*, B. I. c. 10.

[625]

Ibid. at the Funeral of the Duchess of Suffolk.

Ibid.] "December the 5th, the Duchess of Suffolk, Frances, some time wife of Henry late Duke of Suffolk, was buried in Westminster Abbey. Mr. Jewell (who was afterwards Bishop of Sarum) was called to the honourable office to preach at her funerals.....The corpse being brought and set under the hearse, and the mourners placed, the chief at the head, and the rest on each side, Clarenceux, king-of-arms, with a loud voice said these words, 'Laud and praise be given to ALMIGHTY GOD, that it hath pleased Him to call out of this transitory life,' &c..... This said, the Dean began the service in English for *the Communion*, reciting the Ten Commandments, and answered by the choir in

prick-song. After that, and other prayers said, the Epistle and Gospel was read by the two assistants of the Dean. After the Gospel, *the Offering* began after this manner: first, the mourners that were kneeling stood up; then a cushion was laid and a carpet for the chief mourners to kneel on before the altar; then the two assistants came to the hearse, and took the chief mourner and led her by the arm, her train being borne and assisted by other mourners following. And after the offering finished, Mr. Jewell began his sermon.....After sermon, the Dean proceeded to the Communion, at which were participant, with the said Dean, the lady Catharine and the lady Mary, her daughters, among others."—*Strype's Annals*, b. I. c. 15.

[626]

Ibid. at the Funeral of the Earl of Shrewsbury.

1560.] "After the said praise the service began; that is to say, a psalm was sung in English: after which the priest began *the Communion*, and said the Epistle and Gospel, after the psalm in prick-song, which continued all the time of *the Offering*."—*Peck's Desiderata Curiosa*, vol. II. p. 254.

[627]

Offerings at the Funeral of Queen Catharine Parr.

1548.] "When the corpse was set within the rails, and the mourners placed, the whole quire began and sung certain psalms in English, and read three lessons, and after the third lesson the mourners, according to their degrees, and as it is accustomed, *offered* into the alms-box: and when they had done, all other gentlemen or gentlewomen that would. The Offering done, Dr. Coverdale, the Queen's Almoner, began his sermon.....The sermon done, the corpse was buried, during which time the quire sung *Te* DEUM in English."—*MS. in Herald's College, Book of Fragments*, p. 73.

[628]

Ibid. at the Funeral of Mary Queen of Scots.

1587.] "The sermon ended, *the offering* of the chief mourner and hatchments were received by the Bishop of Peterborough, and the offerings of the rest by the Dean."—*Gunton's History of the Church of Peterborough*, p. 79.

[629]

Offerings at great Funerals, temp. Charles I.

"At this Communion (which was kept to shew that the deceased party died in the common faith and communion of all true christians) there were oblations made in solemn manner, either by the parents of the children, or the kindred and friends of such as so died; and at funerals of royal, noble, and other great persons, attended by the heralds, *we have the custom still;* where, if those heralds stand in the church to receive the offerings, they usurp the priest's office."—*Cosin's Notes in Nicholls' Commentary*, p. 65.

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Ibid. at Funerals in North Wales.

"At the burial of the dead, it was a custom for the surviving friends to offer liberally at the altar for the pious use of the priest, and the good estate of the soul of the deceased. This pious custom does still obtain in North Wales, where, at the rails which decently defend the Communion Table, I have seen a small tablet or flat board conveniently fixed to receive the money which at every funeral is offered by the surviving friends, according to their own ability and the quality of the party deceased. Which seems a providential augmentation to some of those poor churches."—*Gloss: Kennett's Parochial Antiquities. Book of Fragments*, pp. 72, 73.

[631]

Giving of Dole at the Funeral of the Earl of Shrewsbury.

1560.] "And after dinner, the reversion of all the said meat was given to the poor, with *dole* of two pence apiece; with bread and drink great plenty."—*Peck's Desiderata Curiosa*, vol. II. p. 256.

[632]

Ibid. at Funerals during the reign of Elizabeth.

"It may not be improper to observe, that *distributions of charity* at burials was customary through all Elizabeth's reign."—*Collier's Ecclesiastical History*, vol. II. p. 260.

[633]

Ibid. at Funerals, temp. James I.

"Nec solum conciones istæ funebres venales, sed etiam Parochi officium in deducendo funere, canendo, legendo, &c. De crucibus

super feretrum et cadaver, agapis erogatis et *eleemosyna*, et aliis ritibus vulgo usurpatis nihil dicam."—*Calderwood's Altare Damascenum*, p. 650.

[634]

Giving of Dole at Funerals, temp. Charles I.

"Besides the devout performance of these exequies with the solemn recital of the psalms, prayers, and lessons here ordered, there is a custom among men to give some moderate banquet at home to those that accompany the corpse to the grave..... There is another custom of *giving alms* to the poor at the times of funerals."—*Cosin's Notes in Nicholls' Commentary*, p. 66.

Separation of the Sexes in Publick Worship.

[635]

Ordered by the First Prayer-Book of Edward VI.

1548.] "Then as many as shall be partakers of the Holy Communion, shall tarry still in the quire, or in some convenient place nigh the quire, *the men on the one side, and the women on the other side.*"—*Rubrick in the Communion Service.*

[636]

Enjoined by Bishop Montague.

1638.] "Do men and women sit together in those seats indifferently and promiscuously? or (as the fashion was of old) *do men sit together upon one side of the church, and women upon the other?*"—*Bishop Montague's Visitation Articles*, Camb. edit. p. 43.

[637]

Still observed in many Country Churches, and in Durham Cathedral.

1841.] "In Kent it is very usual, and we have observed the same arrangement in Cambridgeshire. As one instance may be mentioned, the parish church of Coton, near Cambridge."—*Ibid. Notes*, p. 104.

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"The principal entrance of the church [Stanton Harcourt] is by a round-headed arch, on one side of which is a small stone receptacle for holy water. At a small distance is another door, used by the women only, as, from a custom of immemorial standing, they never pass through the same entrance with the men."—*Brewer's Oxfordshire*, p. 443. *Book of Fragments*, pp. 161, 162.

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1846.] "Probably a majority of our country churches retain the custom, or traces of it, in spite of the disturbment made by pens, for the men and women to sit in different parts. How often, for example, a batch of open seats, spared from the encroachment of pens, will be seen filled with women, while the men congregate in a west gallery. It seems to have been the prevailing custom for the women to sit on the north side, the men on the south; although in some parts, for example in Northamptonshire, near Daventry, the men occupy the upper or eastern part of the nave, and the women the lower or western part. . . . We may mention two new churches, S. John's, Harlow, and S. —— Wareside, where this rule has been observed, with the best results, ever since their consecrations."—*Ecclesiologist*, vol. v. pp. 43, 44.

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Ibid.] "M. A. J. mentions an interesting fact connected with the separation of the sexes in publick worship. The custom continued in S. Pratt, Blisland, Cornwall, even after pens had superseded open seats; and so natural was the feeling, that when a conventicle was opened about thirty years ago in the parish, the men and women arranged themselves on opposite sides, and have continued the practice."—*Ibid.* vol. v. p. 166.

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Ibid.] "A correspondent informs us that the separation of the sexes is maintained in Durham cathedral."—*Ibid.* vol. v. p. 127.

[642]

Observed in 1689.

1689.] "In many country churches (where the grandees have not deformed them, by making some high and some low to be

tenements to their whole families,) is yet to be seen not only *dextra and sinistra pars virorum*, but also the right and left hand seats for the women. The seats for the men being next to the chancel, and the seats for the women next from the middle doors to the belfry; with an alley up to the middle of the church, and another cross that to the north and south doors."—*An Account of the Churches or Places of Assembly of the Primitive Christians, &c., by Sir George Wheler, Prebendary of Durham*, p. 119. 1689.

Use of the Sign of the Cross.

[643]

Crossing allowed by the First Prayer-Book of Edward VI.

1548.] "As touching kneeling, *crossing*, holding up of hands, knocking upon the breast, and other gestures, they may be used or left, as every man's devotion serveth, without blame."—*First Prayer-Book of Edward VI.*

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Stigmatized as Popish by the Elizabethan Puritans.*

Temp. Eliz.] "Crossing themselves in their prayers."—*A View of Antichrist, &c. A Part of a Register, &c.*, p. 63.

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Observed at Queen Elizabeth's Maundy.

1572.] "This done, the holy water, basins, alms, and other things being brought into the hall, and the chaplain and poor folks having taken the said places, the laundress, armed with a fair towel, and taking a silver basin filled with warm water and sweet flowers, washed their feet all after one another, and wiped the same with his towel, and so *making a cross* a little above the toes,

* We think it unnecessary to give examples of the Puritanical objections, temp. Eliz. and subsequently, to the "making of the Cross" *in Baptism*, a ceremony which has constantly been assigned as a reason for dissent, from the days of Parker and Whitgift to our own.—Edd.

kissed them.....After him within a little while followed the sub-almoner, doing likewise, and after him the almoner himself also. Then lastly her Majesty."—No. 6183, *Add. MSS. in the British Museum.*

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Complained of by the Puritans, temp. James I.

1605.] "Because by the Book of Common Prayer of the 2nd of Edward VI., whereunto only (as we take it) touching ornaments, rites, and ceremonies our Book hath reference, (which Book also of Edward VI., by the repeal of the statute of primo of Queen Mary, in the first session of this last parliament is revived); because, we say, by this Book of Common Prayer of the 2nd of Edward VI., kneeling, *crossing*, holding up of hands, knocking upon the breast are to be used, at least as every man's devotion serveth, without blame."—*Certain Demands with their Grounds*, p. 45.

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Defended and enjoined by the Canons of 1603.

1603.] "The honor and dignity of the name of the Cross begat a reverend estimation even in the Apostles' times (for ought that is known to the contrary) of the sign of the cross, which the Christians shortly after used in all their actions, thereby making an outward show and profession even to the astonishment of the Jews, that they were not ashamed to acknowledge Him for their Lord and Saviour, who died for them upon the cross. And this sign they did not only use themselves with a kind of glory when they met with any Jews, but signed therewith their children when they were christened, to dedicate them by that badge to His service, whose benefits bestowed upon them in Baptism the name of the cross did represent. And this use of the sign of the cross in Baptism was held in the Primitive Church, as well by the Greeks as the Latins, with one consent and great applause. At what time, if any had opposed themselves against it, they would certainly have been censured as enemies of the name of the cross, and consequently of Christ's merits, the sign whereof they could no better endure. This continual and general use of the sign of the cross is evident by many testimonies of the ancient Fathers.....It must be confessed that in process of time the sign of the cross was greatly abused in the Church of Rome, especially after that corruption of popery had once possessed it. But the abuse of a thing doth not

take away the lawful use of it. Nay, so far was it from the purpose of the Church of England to forsake and reject the Churches of Italy, France, Spain, Germany, or any such like Churches, in all things which they held and practised, that, as the Apology of the Church of England confesseth, it doth with reverence retain those ceremonies which do neither endamage the Church of GOD nor offend the minds of sober men, and only departed from them in those particular points wherein they were fallen, both from themselves in their ancient integrity, and from the Apostolical Churches, which were their first founders. In which respect, amongst some other very ancient ceremonies, the sign of the cross in Baptism hath been retained in this Church.....We hold it the part of every private man, both minister and other, reverently to retain the true use of it prescribed by publick authority."—*Canon* XXX.

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Sanctioned by the Caroline Bishops at the Celebration of the Holy Communion, &c.

"The lawfulness of crossing, not only in Baptism, but in the Supper and anywhere, is avowed.....what other bar is left us to receive all the crossings that are in the mass, but the sole pleasure of our prelates, who, when they will, may practise that which they maintain, and force us to the particular use of those things which they have already put in our book in general terms?"—*A Parallel or Brief Comparison of the Liturgy with the Mass-Book, &c.* p. 58.

[649]

Practised by Bishop Cosin.

"Dr. Cosin did consecrate the cushions and forms by crossing them, before the people came to the Communion."—*Articles of the Commons' Declaration and Impeachment, &c.* p. 10.

[650]

Maintained by the Caroline Divines.

"Among these traditions, which we must embrace with an undoubted faith, they reckon up the authority of bishops above priests, prostration before the altars, worshipping towards the East, cross in baptism, *crossing of our faces on all occasions*, the standing of a crucifix upon the altar, and what else they please to urge, for which they can get no scripture warrant."—*A Large Supplement, &c.* p. 66.

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Practised at Confirmation by the Church in Scotland.

1847.] "On Sunday the 26th ultimo [Sept.] the Right Rev. [Dr. Torry] the Bishop of S. Andrew's, &c., held a confirmation in S. James's Church, Muthill, when nineteen candidates were admitted to the privileges of the Apostolical sacramental rite of 'laying on of hands', of which one-half were converts. The solemnity of the sacred rite was greatly increased by its being administered according to the Scotch *use*, thus, *I sign thee with the sign of the cross*, and I lay my hands upon thee in the Name of the FATHER, and of the SON, and of the HOLY GHOST. Defend, O LORD, this Thy servant', &c., as in the English form."—*English Churchman*, No. CCXLIX. p. 740.

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Enjoined by the present Rubrick.

1661 *and* 1847.] "Here the priest shall make a cross upon the child's forehead."—*Rubrick in the "Ministration of Publick Baptism of Infants."*

Ecclesiastical Vestments.

(*Resumed from page* 173.)

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Copes, Chasubles, &c. in Dorsetshire.

1550.] "BYNDON chapel. A chalice of silver, a pair of vestments, an altar-cloth, a pair of crewets, one bell twenty inches broad and as much in depth.

"FARRINGDON, *alias* WINTERBOURNE GERMAGNE. Two bells, a chalice of silver, a cope of green satin, two pairs of vestments, two altar-cloths, a cross and censer, and two candlesticks.

"Chapel of FORSTEN in Charminster. One chalice, one cope of red satin, one cope of little value, one pair of vestments, two altar-cloths, and two little bells.

"BLANDFORD, S. Mary. Two chalices, one gilt, three vestments, three copes, three bells in the tower appointed to the parish, one cope with the table-cloths and surplices delivered to Sir Thomas Eliston and others."—*Return of Church Utensils in Dorsetshire in* 1550, *quoted by Hutchins from MS. in the Augmentation Office.*

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Copes and Chasubles worn at the Celebration of the Holy Eucharist, temp. Eliz. as before the Reformation.

1573.] "In the second volume of the Homilies it is said thus: that the costly and manifold furniture of vestments late used in the Church is Jewish, and maketh us the more willingly (in such apparel of christians) to become Jewish. If I do subscribe to this, how can I subscribe to the ceremonies in cathedral churches, *where they have the priest, deacon, and sub-deacon in copes and vestments, all as before?*"—*An Answer unto Four Articles by Maister Edward Dering. A Part of a Register, &c.* pp. 83, 84.

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Temp. Eliz.] "The Pope of Rome doth appoint his priests to stand at the altar, with deacon and subdeacon, apparelled with holy garments, crying out with a loud voice, DOMINUS *vobiscum;* the deacon and subdeacon, with all the rest of Baal's priests, answering him as loud as they can cry.

"The Pope of Lambeth, with his bishops, do the same, saving that it is in English, much like an English mass."—*A View of Antichrist, &c. A Part of a Register, &c.* p. 58.

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Copes, &c. idolized by the Elizabethan Prelates and Clergy.

"The Pope of Rome commandeth his idols of stocks and stones to be worshipped, which is esteemed by him and his more than the preaching of the gospel, and therefore they be abominable in the sight of GOD.

"The Pope of Lambeth, with his bishops and clergy, hath commanded his idol garments, as cap, *cope*, tippet, *surplice*, &c., to be worshipped; for without they be first received and obeyed, the gospel shall not be preached; and therefore an idol is more esteemed of them than the gospel of CHRIST; and therefore proved by CHRIST to be an abomination in the sight of His Father, Luke xxi. 15."—*Ibid.* p. 59.

[657]

Copes &c. much esteemed by the People, temp. Eliz.

1570.] "Do not the people, with the greater part of the inferior magistrates, everywhere think a more grievous fault is

committed, if the minister do celebrate the LORD'S Supper or Baptism *without a surplice or cope*, than if the same through his silence should suffer an hundred souls to perish, and many of his parishioners to die naked with cold for fault of garments?"—*Certain Questions, Arguments, and Objections, containing a full Answer to all the chief Reasons that are used for defence of Popish Apparel, &c. Part of a Register*, p. 45.

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Copes, Albs, Vestments, &c. deemed intolerable by the Elizabethan Puritans.

1566.] "You think that the small number can excuse them: as who they say were so few as you would have them seem to be. *Cope*, surplice, starch-bread, gospellers, pistlers, kneeling at Communion, crossing at baptism, baptism of [by] women, cap, tippet, and gown. Item, by authority of Parliament, *albs*, altars, *vestments*, &c. These few things are more than may be well borne with."—*An Answer for the Time, &c.* p. 54. 1566.

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Albs worn by some of the Elizabethan Clergy.

Ibid.] "By the former Book of King Edward (whereto the Act of Parliament referreth us) an alb is appointed with a vestment, for a cope, for the administration of the Sacrament, and *in some places the priest at this day weareth an alb.*"—*Ibid.* p. 115.

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Copes, &c. demonstrated by the Puritans, temp. James I.

1605.] "As for *copes*, surplices, crosses, candles at noondays, and such like superstitious ornaments, rites, and ceremonies..... we affirm that they ought as a —— cloth be cast away."—*Certain Demands with their Grounds, &c.* p. 29. 1605.

[661]

Effigy of an English Priest in the Chasuble, &c., temp. James I.

1607.] "On a slab just in front of the altar [Holy TRINITY church, Wensley] is a fine brass of an ecclesiastick *in sacerdotal robes* of very fine execution, probably Flemish, and remarkable as being subsequent to the Reformation. The legend runs thus:—'Oswaldus Dyke jaceo hic rector hujus Ecclesiæ XX annos reddidi

animam 5° Decem' 1607. Non moriar sed vivam, et narrabo opera Domini.'"—*Ecclesiologist*, vol. vi. p. 73.

[662]

General conformity to the order for wearing Copes in Cathedrals, temp. James I.

1607.] "As for the cope appointed by the 24th Canon, by the principal Minister to be worn, when he ministers the Communion in collegiate and cathedral churches, we need not here trouble ourselves at all, for there is none that I know or hear of in such places that refuse therein to conform themselves."—*A Brotherly Persuasion to Unity, &c., by Thomas Sparke, D.D.*, p. 18, 4to. 1607.

[663]

Copes of Cloth-of-gold and other rich materials in use, temp. Charles I.

1640.] "I suppose you would be loath to have your *rich cloth-of-gold copes*, and the like, to be turned into coarse frieze."—*A Reply to a Relation of the Conference, &c.* p. 100.

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Ibid.] "How would too few [ceremonies] leave your service naked? Surely many ways, now when I better consider it. Without the surplice and hood, the minister naked; without rich ornaments and a crucifix, the altar naked; without a sign of the cross, baptism is naked; without kneeling before the altar at the Communion, the sacrament naked; without a devout cringe when Jesus is named, Jesus is naked; without looking towards the East when you pray, prayer naked; without goodly images, the walls naked; without *the rich copes*, the Epistle and Gospel naked; without a fair pair of organs and chanting to it, the whole service naked. But what if the whole service be thus naked? God neither requires nor respects any such pomp in His service."—*Ibid.* p. 102.

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Ibid.] "As to that inscription which the Apostle found upon that altar at Athens, 'To the Unknown God', may it not be written as well upon your whole service, which you dedicate to the unknown God; which being patched up like a fool's gay coat of so many divers coloured shreds, wherein your service being

dressed up, you think it is wondrous pleasing to God: doth not all this bewray that you do all this service to a God whom you know not, as whom your fancy frameth to be some carnal man, whose senses are delighted with such service; as his ears with organs, his eyes with goodly images, *curious wrought copes*, rich palls, fair gilded plate; his smell with sweet incense, his Majesty with sitting upon your stately high altar as upon his throne, and to keep his residence in your goodly cathedral as in his Royal Court?"—*A Reply to a Relation of the Conference, &c.* p. 104.

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Ibid.] "The main, the all, and sum of all your religion is your altar. On this your goddess, all your other devotions and ceremonies, as so many handmaids, give their devout attendance. Your face prayeth towards your altar; your body boweth towards your altar; your second solemn service, (as the *Secundæ Mensæ*) for your daintier cates, must be served upon your altar, which the main body of the Church must not taste of; your third service (which is instead of the preacher's concluding prayer and blessing after his half-hour's sermon) must be served by your priest at your altar, when with his blessing he dismisses the people with an *Ite Missa est*; and all the while of your second and third service, your serving men in their liveries, or *rich copes*, stand and give their attendance about your altar; your crucifixes and images, like the cherubims, have their aspect and respect upon your altar; all must come and offer at your altar, while for joy your organs merrily play. Thus, as the Romish altar-service (as Bellarmine tells us) is the main substance of all their religion, just so is yours."—*Ibid.* pp. 343, 344.

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Ibid.] "One and the same [with the Church of Rome] in your episcopal robes and vestments, *both rare and rich, as purple and scarlet,* and fine linen, as it were the livery whereby you are known to be of one and the same house or family with that woman (Rev. xvii.), alias, the great whore of Babylon, with whom you claim sisterhood; so also in your mitres, your rochets, palls, semiters [chimeres?], square caps, tippets, and so *cap-à-pied.* One and the same in your Liturgy, Service or Mattins, or Service-book, which even your Jesuit confessed to be catholick; and so

one and the same in all your service, dressing and garb, as rich copes, palls, and other altar-ornaments, goodly gilt plate, fair crucifixes over them, and devout adoration unto them, and praying toward the East, where your altar and crucifix standeth, goodly gay images, and loud sounding organs, and sweet chanting choristers and chanters, deans and subdeans, and prebends, epistlers and gospellers, singing-men and vergers, and a huge stately pomp and equipage, more than I can tell."—*Ibid.* p. 66.

[668]

Copes, &c. in York Cathedral.

1634.] "The sumptuous ornaments and vestments belonging to this cathedral are carefully kept in the vestry aforesaid,—viz. the gorgeous canopy, the rich Communion Table-cloths, *the copes* of embroidered velvet, cloth-of-gold, and silver and tissue, of great worth and value. There the verger shewed us S. Peter's chair (which we made bold to rest in), wherein all the archbishops are installed; two double-gilt coronets, the tops with globes and crosses to set on either side of his grace, upon his said instalment, when he takes his oath: these are called his dignities. In this consecrated place is a dainty, sweet, clear well, of which we tasted for the saint's sake."—*A Topographical Excursion in the year* 1634. *Graphick and Historical Illustrator,* p. 94, 4to. 1834.

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Copes, Vestments, &c., in Durham Cathedral.

Ibid.] "The vestry, and therein we saw *divers fair copes* of several rich works of crimson satin embroidered with embossed work of silver, beset all over with cherubims curiously wrought to life. A black *cope* wrought with gold, with divers images in colours. A high altar-cloth of crimson velvet to cover the Table; another of purple velvet to hang above; and a third of crimson and purple to lay beneath, and four other rich copes and vestments. And although they cannot shew the like royal gift of plate as we viewed at York, yet they glory in that rich gift they presented to his majesty in his progress, the richest of all their ancient copes, which his majesty graciously accepted, and esteemed at an high value."—*A Topographical Excursion, &c. Ibid.* p. 127.

[670]

Copes in Lichfield Cathedral.

1634.] "Rich copes of cloth-of-tissue, a fair Communion-cloth of cloth-of-gold for the high altar."—*A Topographical Excursion, &c. Ibid.* p. 208.

[671]

Copes in Winchester Cathedral.

1636.] "In this cathedral these injunctions were not only obeyed, *copes provided*, an altar with all popish furniture erected, bowed to, and second service read thereat, but likewise a large naked crucifix set over it, to the great scandal of many."—*Canterbury's Doom*, p. 80.

[672]

The Dean of the Chapel-Royal of Holyrood required by Charles the Martyr to Preach in his Surplice.

1633.] "That the Dean of our Chapel that now is, and so successively, come duly thither to prayers upon Sundays, and such holy-days as that [the English] Church observes, *in his whites*, and preach so, whenever he preacheth there. And that he be not absent from thence, but upon necessary occasion of his diocese, or otherwise, according to the course of his preferment."—*Instructions of Charles I. to be observed in the Chapel-Royal of Holyrood. Hidden Works of Darkness brought to Publick Light, &c. by William Prynne*, p. 149, folio, 1645.

[673]

Preaching in the Surplice required by Bishop Wren.

1636.] "He, the more to alienate the people's hearts from hearing of sermons, in the said year 1636, commanded and enjoined all ministers *to preach constantly in their hood and surplice*.....And the parishioners of Knatshall wanting a surplice, he did by his officers, in the year 1637, enjoin the churchwardens there, that no prayers should be read in that church till they had got a surplice, which they not getting for the space of two LORD's days after, had no prayers during that time there."—*Articles of Impeachment, &c.* p. 4.

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Ibid. required by Bishop Bridgman.

1641.] "To pass by the other prelates of this see [Chester], I shall give you only a touch of John Bridgman, the present Bishop of it.....To comply with the times, he erected divers

stone altars in his diocese, and one in the cathedral at Chester, used in times of popery, which he caused to be digged up out of the ground where it was formerly buried.....He ordered all the Ministers in Chester, not only to read prayers, but likewise *to preach in their hoods and surplices.*"—*The Second Part of the Antipathy of the English Lordly Prelacy both to Regal Monarchy and Civil Unity, &c., by William Prynne*, pp. 290, 291. 4to. 1641.

[675]

Consecration of Vestments, &c. by Bishop Goodman.

1641.] "In which diocese [Gloucester], proceeding in his former courses, he [Godfry Goodman] turned Communion Tables, railed them altar-wise, set up an altar or two in his own private chapel, with tapers on them (one of which altars, many say, he dedicated to the Virgin Mary); besides he set up divers crucifixes and images in the cathedral at Gloucester and elsewhere; and *after the popish manner consecrated divers altar-cloths, pulpit-cloths, with other vestments* for the cathedral, whereon crucifixes were embroidered to the great scandal of the people. And as if this were not sufficient to proclaim his popery to the world, he hath bestowed much cost in repairing the high cross at Windsor, where he was a prebend: on one side whereof there was a large statue of CHRIST in colours (after the popish garbs in foreign parts) hanging on the cross, with this Latin inscription over it, JESUS *Nazarenus Rex Judæorum*, in great gilded letters; on the other side, the picture of CHRIST rising out of the sepulchre, with His body half in and half out of it. And to manifest that he is not ashamed of this scandalous work, it is thereupon engraven, *that this was done at the cost of Godfry, Bishop of Gloucester, one of the prebends there.*"—*Ibid.* pp. 316, 317.

[676]

A Profane Joke against Preaching in the Surplice, temp. Charles I.

1640.] "Some ceremonies may be tolerable in winter, which are not so fit for summer: as for your priest to administer and *preach in his surplice and hood* in winter time, is more tolerable, yea and perhaps more useful too, as keeping both his corps and cold sermon, that hath never a soul nor any heat of zeal in it, warm from freezing; but in summer time, to administer and preach

with surplice and hood, 'tis enough to stifle any man, especially if he be a *fat* parson."—*A Reply to a Relation of the Conference, &c.* p. 100.

[677]

Cope represented on Bishop Creyghton's Effigy.

1671.] "Bishop Creyghton's effigy at Wells represents him as *vested in a cope*."—*Ecclesiologist*, vol. III. p. 50.

[678]

The Surplice worn in the Pulpit and in Perambulation, by the Vicar of Christ Church, London.

1641.] "To the articles concerning his superstitious affection to the surplice and other popish practices, it was testified that he usually *preached in his surplice, wore it when he went about the parish in the annual perambulation through the streets*, and was so popishly affected and addicted to it, that even since his lying under the just condemnation of these things, he refused, on last Ascension-day, 1641, to accompany the parishioners in their perambulation, because they would not suffer him to wear the surplice, and read the Epistles and Gospels at the stinted places and corners of the streets, as formerly. And that he never read or pronounced the Name JESUS in either of the Sacraments, Epistles or Gospels, or in Sermons or Prayers (though then on his knees), but he most constantly ducked lowly at it."—*The Petition and Articles, or several Charges exhibited in Parliament against Edward Finch, Vicar of Christ's Church in London, &c.* pp. 6, 7. 4to. 1641.

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Processions of the Rector and Fellows of Lincoln College, Oxford, in their Surplices.

1749.] "Custom for the rector and fellows of this college to go *in procession through the street, all in their surplices*, to S. Michael's parish church prayers on S. Michael's day, and to All-Hallows church on All-Saints' day, these churches, belonging to this college, being dedicated to these Saints on these days."—*Oxoniensis Academia*, p. 53, 1749.

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Judgment of the present Bishop of Exeter concerning "the Use of the Surplice in the Pulpit," and the legal obligation of the use of Albs, Copes, and Chasubles.

"On this particular, I have no difficulty in saying, that Mr. Blunt has been right since he has preached in his surplice. The sermon is part of the Communion service; and whatever be the proper garb of the minister in the one part of that service, the same ought to be worn by him throughout. The rubrick and canons recognize no difference whatever. The rubrick, at the commencement of 'The Order for Morning and Evening Prayer,' says, 'That such ornaments of the church, and of the ministers thereof, at all times of their ministration, shall be retained, and be in use, as were in this Church of England by the authority of Parliament, in the second year of the reign of king Edward VI.'—in other words, 'a white alb plain, with a vestment or cope.' These were forbidden in king Edward VI.'s second book, which ordered that 'The minister at the time of the Communion, and at all other times of his ministration, shall use neither alb, vestment, nor cope: but being an archbishop or bishop, he shall have and wear a rochet; and being a priest or deacon, he shall have and wear a surplice only.' This was a triumph of the party most opposed to the Church of Rome and most anxious to carry reformation to the very furthest point. But their triumph was brief—within a few months queen Mary restored popery; and when the accession of queen Elizabeth brought back the Reformation, she, and the convocation, and the parliament, deliberately rejected the simpler direction of Edward's second book, and revived the ornaments of the first. This decision was followed again by the crown, convocation, and parliament, at the restoration of Charles II., when the existing Act of Uniformity established the Book of Common Prayer, with its rubricks, in the form in which they now stand.

"From this statement it will be seen, that the surplice may be objected to with some reason: but then it must be because the law requires 'the alb and the vestment, or the cope.'

"Why have these been disused? Because the parishioners—that is, the churchwardens, who represent the parishioners—have neglected their duty to provide them; for such is the duty of the parishioners by the plain and express canon law of England (Gibson, 200). True, it would be a very costly duty, and for that

reason, most probably, churchwardens have neglected it, and archdeacons have connived at the neglect. I have no wish that it should be otherwise. But, be this as it may, if the churchwardens of Helston shall perform this duty, at the charge of the parish, providing an alb, a vestment, and a cope, as they might in strictness be required to do (Gibson, 201), *I shall enjoin the minister, be he who he may, to use them.* But until these ornaments are provided by the parishioners, it is the duty of the minister to use the garment actually provided by them for him, which is the surplice. The parishioners never provide a gown, nor, if they did, would he have a right to wear it in any part of his ministrations. For the gown is nowhere mentioned nor alluded to in any of the rubricks. Neither is it included, as the alb, the cope, and *three* surplices expressly are, among 'the furniture and ornaments proper for divine service,' to be provided by the parishioners of every parish.

"The 58th canon of 1604 (which however cannot control the Act of Uniformity of 1662) enjoins that 'every minister, saying the publick prayers, or ministering the sacraments or other rites of the church, shall wear a decent and comely surplice with sleeves, &c., to be provided at the charge of the parish.' For the things required for the common prayer of the parish were and are to be provided by the parish. If a gown were required, it would be to be provided by the parish.

"But the commissioners say, that Mr. Hill told them at the time of the inquiry, that 'he should not object to the use of the surplice, if it were not the badge of *a party*.' This, I am aware, is a very common cry. But I cannot forbear from saying, that if any of the clergy deserve to be called a party, in an invidious sense of the phrase, they who agree in violating the law of the Church ought to be so designated, not they who observe it. But in the present case I do not think that any such reproachful name would properly be applied to either the one or the other. Those who observe the law ought to be protected from all reproach by their faithfulness; they who do not observe it, by the long and general, however irregular, prevalence of such non-observance on the part of the clergy, and of connivance on the part of the bishops.

"There is one, and one way only, in which all appearance of party and division among the clergy, in this respect, may be avoided. I mean by all of them complying with the easy requisition of the Church, that they wear one and the same garb during the whole of

the Communion service, including the sermon, which, I repeat, is only a part of that service. And the experience which I have had, not only at Helston, but at several other places, of the great practical evils and scandals which have arisen, and are daily arising, from suffering the law of the Church in this instance to be set at nought, will make me earnestly call upon my clergy throughout the diocese to return to obedience to the law, by wearing throughout their ministration that dress which is provided for them, the *surplice*, if the use of the other more costly garments be not (as it is not desired by any that it should be) revived among us."—*English Churchman*, No. XCVIII.

The Mixture of Wine and Water in the Chalice.

[681]

Ordered in the First Prayer-book of Edward VI.

1548, 2 *Edw. VI.*] "Then shall the minister take so much bread and wine as shall suffice for the persons appointed to receive the holy Communion, laying the bread upon the corporas, or else in the paten or in some other comely thing, prepared for that purpose; and putting the wine into the chalice, or else in some fair or convenient cup, prepared for that use, (if the chalice will not serve), *putting thereto a little pure and clean water.*"—*Rubrick in the Communion Service.*

[682]

Enjoined by Bishop Andrewes.

Temp. James I.] "Dein vinum è doliolo, adinstar sanguinis erumpentis in calicem haurit. *Tum aquam è tricanali scypho immiscet.*"—*Bp. Andrewes' Notes in Nicholls' Commentary*, p. 45.

1620.] "Cæteris rebus ordine gestis, demum Episcopus sacram Mensam redit, (sacellanis utrisque ad aliquantulum recedentibus,) lotisque manibus, pane fracto, vino in calicem effuso, *et aquâ admistâ*, stans ait. . . . . Cum vinum, quod prius effuderat, non sufficeret, Episcopus de novo in calicem ex poculo quod in sacrâ Mensâ stabat effundit, *admistâque aquâ*, recitat clara verba illa consecratoria."—*Rubrick in the Form of Consecration of a Church or Chapel.*

[683]

Practised by Bishop Andrewes.

Temp. James I.] "The practice of it was continued in the King's Chapel Royal, all the time that Bishop Andrewes was dean of it."—*Wheatley's Commentary on the Common Prayer*, p. 286.

[684]

Enjoined in Prince Charles's Chapel at Madrid.

Ibid.] "That the Communion be celebrated in due form, with an oblation of every communicant, *and admixing of water with the wine.*"—*Collier's Eccl. History*, vol. II. p. 726.

[685]

Practised by some of the most eminent of the Clergy.

Ibid.] "Our Church forbids it not, for ought I know, and they that think fit may use it, *as some most eminent do it at this day.*"—*Collections of Bishop Overall in Nicholls' Commentary*, p. 60.

[686]

Practised by Archbishop Laud.

"Laud, when rector of All-hallows, Barking,* introduced the practice into the church of that parish, where it continued to be observed in the last century."—"*How shall we Conform to the Liturgy?*" p. 189, 2nd edit., on the authority of *Brett on the Liturgies*, p. 404, edit. 1838.

[687]

Practised by the Church in Scotland.

"That the mixed cup was used through the times of Charles the First is, I think, clear from the rubrick of the Common Prayer, drawn up for the use of the church in Scotland under the direction of Laud and others, in which it is ordered, that 'the presbyter shall then offer up and place the bread and wine prepared for the sacrament upon the LORD's Table.' That I am correct in supposing the word *prepared* to mean *mixed with water*, is clear from the practice of the Scotch church, which has since 1637 *always mixed water with the sacramental wine.*"—*British Magazine*, vol. XX. p. 501.

* Brett is incorrect in stating that Laud was "minister" (his word) of All-Hallows, Barking.—EDD.

688]

Still practised by some of the Anglican Clergy.

1841.] "From the times of Charles to this day there have been constantly some persons in the Church of England (latterly fewer than before) who have quietly continued the use of the mixed cup." —*British Magazine*, vol. xx. p. 501.

[689]

Allowed by the Church of England.

"In the Church of England, the wine of the Eucharist was always, no doubt, mixed with water. In the Canons of the Anglo-Saxon Church, published in the time of king Edgar, it is enjoined that 'no priest shall celebrate the Litany unless he have all things which appertain to the holy Eucharist, that is, a pure oblation, pure wine, and pure water. In after-ages we find no canons made to enforce the use of water, for it was an established custom. Certainly none can be more canonical and more conformable to the practice of the primitive Church. In the English Church *it has never been forbidden or prohibited;* for the rubrick which enjoins the priest to place bread and wine on the Table, does not prohibit him from mingling water with that wine."—*Palmer's Origines Liturgicæ*, vol. II. p. 76. 8vo. 1832.

The "Passing Bell" and Ringing at Funerals.

[690]

Enjoined by Queen Elizabeth.

1564.] "Item, That when any christian body is in passing, that the bell be tolled, and that the curate be specially called for to comfort the sick person; and after the time of his passing, to ring no more than one short peal; and one before the burial, and another short peal after the burial."—*Advertisements of* 1564.

[691]

Ringing at Funerals stigmatised as Popish by the Elizabethan Puritans.

Temp. Eliz.] "Ringing three peals at the burials."—*A View of Antichrist, &c. A Part of a Register, &c.* p. 63.

[692]

The Passing Bell, &c. enjoined by the Canons of 1603.

1603.] "And when any is passing out of this life, a bell will be tolled, and the minister shall not then slacken to do his last duty. And after the party's death (if it so fall out) there shall be rung no more but one short peal, and one other before the burial, and one other after the burial."—*Canon* LXVII.

[693]

Enjoined by Bishop Montague.

1638.] "When any party is in extremity, is there a passing bell tolled, that the neighbours, thereby moved, may (remembering their own mortality) recommend his state unto GOD in their private prayers, or (as the ancient Church used) accompany him in his departure with intercession unto GOD's Judgment Seat?

"When he is departed, doth the bell ring out his knell, that others may take notice, and thank GOD for his deliverance out of this vale of misery? both which tolling and ringing out be in many places neglected."—*Visitation Articles, Camb. Edit.* p. 76.

[694]

Still continued.

1846.] "In some parts of the country, the bells are still cheerfully pealed when the funeral procession can be first discerned from the belfry. The passing bell is, perhaps, nowhere discontinued; and flowers are continually used both at funerals and to adorn the graves."—*Ecclesiologist,* vol. v. pp. 132, 133.

Full Account of the Consecration of an Altar at Wolverhampton.*

[695]

1635.] "Upon Saturday, being the 10th of October, 1635, Master Edward Latham, one of the Proctors of Lichfield, and surrogate of Wolverhampton, accompanied with some twenty or thirty persons, men, women, and choristers, came to the town, many of the inhabitants, but chiefly the clergy, going to meet him.

"The intent of his and their coming was to perform the solemnity of *Dedicating the Communion Table to be an altar*, and of consecrating certain altar-cloths (as they said) 'to the glory of GOD.'

"The Table was made new for this purpose, being about a yard and a half in length, exquisitely wrought and inlaid, a fair wall of wainscot being at the back of it; and the rail before it was made to open in the middle, and not at one side, the middle where the ministers tread being matted with a very fair mat.

"Upon the Table was placed a fair Communion Book, covered with cloth-of-gold, and bossed with great silver bosses, together with a fair cushion of damask with a carpet of the same; both particoloured of sky colour and purple, the fringe of the carpet being blue and white.

"On each side of the Table hangs two pieces of white calico, and betwixt them the Ten Commandments, written in a fair table with gilded letters, the foresaid cushion standing just below it.

"But on the north end where the Minister stands to consecrate, and in that piece of white calico, is represented at the top, the picture of angels with faces, clouds, and birds flying; about the middle, the picture of [S.] Peter on the cross; at the bottom, [S.] George on horseback treading on the dragon; leaves and grass, with some trees, being beneath all, almost at the end of it.

"In the other piece of white calico on the west end is the same as on the north end, only the picture in the middle differs,

* See antè, pp. 357, and 181.—EDD.

being the picture of [S.] Paul with his* sword in his hand; all this being the curious work of some needlewoman.

"Now the mystery why the pictures of [SS.] Peter and Paul and George on horseback, and more other are in this work, is imagined because the church is dedicated to the memory of [SS.] Peter and Paul, and it is under the jurisdiction of S. George's chapel at Windsor.

"The next day, being the LORD's Day, as soon as the priests (for so they would be called, to suit the better with the altar,) came to the church; each of them made a low congie apiece at their very first entering in at the great church door, and another congie apiece at the aisle door, and after that, three congies apiece towards the altar (before its dedication); and so they went into the chancel, where a basin of water and a towel was provided for the priests to wash in,† where was incense burned which perfumed the whole church; and then they returned back making three congies apiece, and went to service, which was solemnly performed, the organs blowing, great singing not heard of in this church before, which kind of service lasted two hours at least.

"Service being finished, there was a sermon preached by one Master Jeffery, Archdeacon of Salop, in the county of Salop, whom the surrogate brought with him.

"His text was [S.] John, x. 22, 23. 'And it was at Jerusalem the feast of the Dedication, and it was winter, and JESUS walked in the temple in Solomon's porch.'

"All this whole sermon was to prove the truth of the altar. He had not one place of Canonical Scripture, as we remember; and but one place in all, which was out of the Maccabees. His sermon lasted an hour.

"After sermon they went to the *Dedication*, or rather, as the preacher styled it, *Renovation* of the Altar: and in the bell-house four of them put on the rich broidered copes, and every one of them had a paper in his hand, which they termed a censer, and so they went up to the altar reading it as they went [sic], for they looked often on it.

* "Like a persecutor, not an Apostle."—*Prynne's Note.*

† "It seems they came to church with polluted hands and stinking souls, that they thus needed water and incense."—*Prynne's Note.*

"As they went they made three congies apiece, and when they came to the altar, they kneeled down and prayed over the cloth and the other consecrated things, the organs blowing all the while; this solemnity lasted almost half-an-hour.

"After all this was performed there was a Communion, and one was appointed to stand with a basin to receive the Offertory: divers gave money, and it was thought it had been given to the poor, but the man that held the basin gave it to the surrogate (the sum gathered being reputed about forty shillings); he calling the churchwardens gave them, as he said, ten shillings; the remainder, he told them, he would bestow on other pious uses, but the ten shillings being counted, proved to want six of the just sum he said he had delivered them. None gave the Communion but the four that had copes.

"This finished they washed * their hands and returned, making three congies apiece as before.

"These copes and the silver basins were brought from Lichfield.

"The Communion and Dedication ended, they went to dinner, and in the afternoon they come to church again, where was a sermon preached by one Master Usual, a Minister, and his text was 2 Sam. vii. 2, 'And David said to Nathan the prophet, See now, I dwell in a house of cedar, and the ark of GOD abideth under curtains.'

"This sermon did justify and magnify the altar, and lasted more than an hour: which being finished, they went to prayer, which was very solemnly performed, the organs blowing, and divers anthems and responds being sung at that time: which done, they departed from the church to their lodging, where they were very merry. And to grace this solemnity and consecration of the altar the higher, the next day being Monday, they of Lichfield went out of town, many of them very drunk, defiling themselves with this swinish sin like so many filthy brute beasts, to make the altar more holy and venerable, and themselves more apt to nod and congy to it, and this manner of keeping this feast of Dedication a pattern the country to imitate. Thus ended this late Dedication, with all which I here conclude my rude discourse and Quench-Coal."—*The manner of Altaring the Communion Table of the Collegiate*

* "Defiled belike with the very consecration of the altar and brave altar-cloths."—*Prynne's Note.*

Church of Wolverhampton in the County of Stafford, and consecrating it for an Altar, the 11th day of October, A.D. 1635.—*A Quench-Coal or a brief Disquisition and Inquiry, in what place of the Church or Chapel the* LORD'S *Table ought to be situated, especially when the Sacrament is administered?* pp. 196–199. 4to. 1637.

THE END.

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